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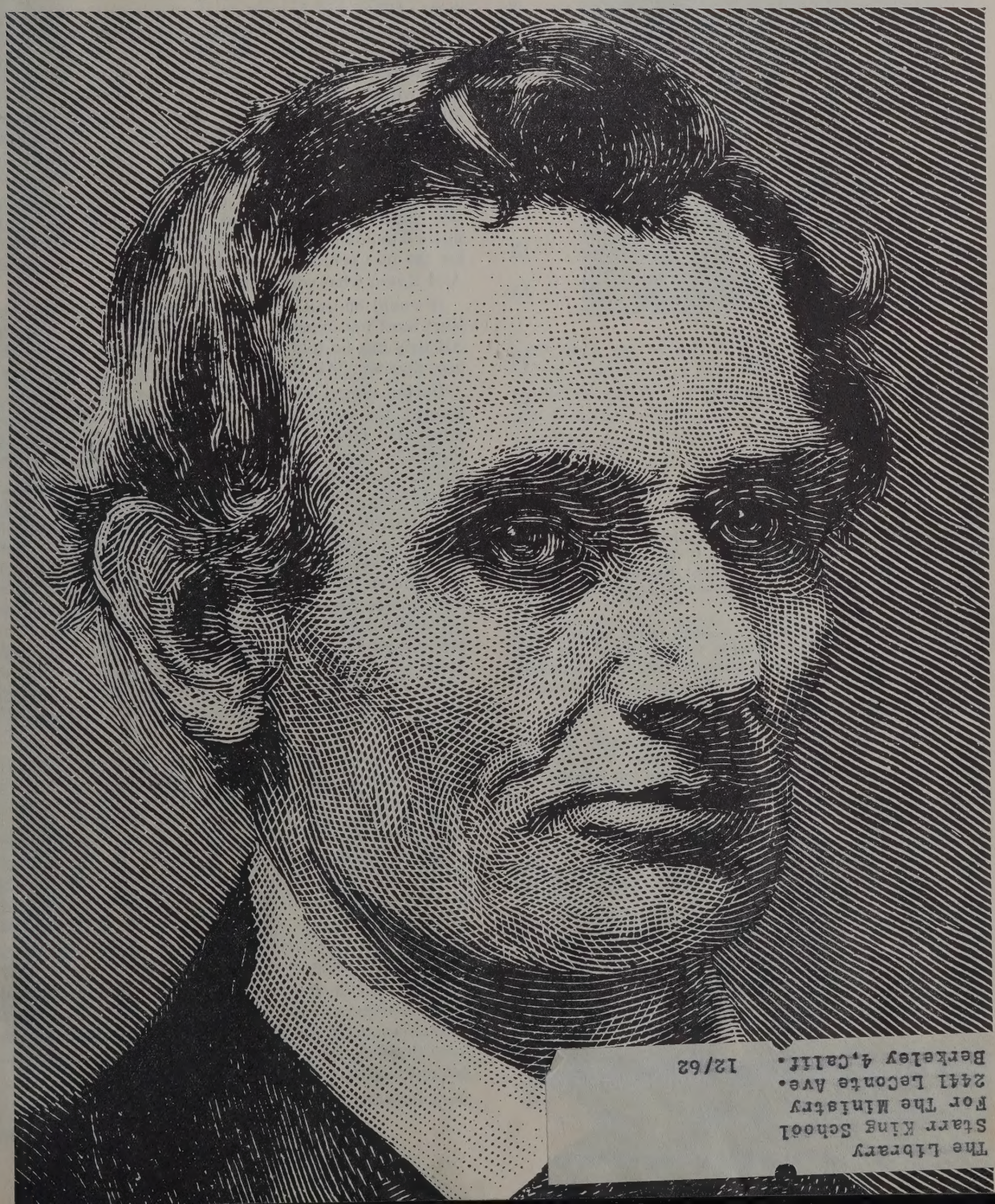

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Open Forum

PARISHES SHOULD ASK QUESTIONS BEFORE APPROVING CONSOLIDATION

To the Register: Before voting to approve consolidation, it might be well for our parishes to ask some questions. What will happen to the Universalist state convention funds? How will the bulk of Universalist money, which is owned by the state conventions, be made available to the Unitarian Universalist Association, or will it? How will the Unitarian regions be integrated, financially and operationally, with the Universalist state conventions? Will the income-raising program of the new association follow the Universalist pattern of control by the General Assembly, or the Unitarian pattern of control by a separate organization (such as the United Unitarian Appeal)? Will regional autonomy lead to a fragmented denomination such as the Universalists have had for the past century under the state convention system? And if not, what will keep it from doing so?

It would be well to ask those questions. But the parishes must not expect answers, for there are no answers! All they can be told is what we have been told for the past decade: "All these problems will be worked out."

During several years of thought and discussion about merger, the metaphor of a marriage has been used so much that most of us are thoroughly sick of it. Yet it should be used once more to point out that no honest marital counselor could approve the proposed match.

One prime requisite for a promising marriage is that the participants reach a clear understanding about finances and other problems of living together before they marry. Many a marriage has gone on the rocks through a failure to do so. Other marriages have led to bitter unhappiness because what should have been done in love before has had to be done in conflict afterwards. Unitarians and Universalists are about to consummate their union — and they have reached no understanding or agreement about many problems; primarily about finances. Indeed, they have not publicly discussed such matters.

It has been apparent from the start that the two groups would face great difficulty in consolidating finances. Each of three joint commissions has refrained from addressing itself to the subject — putting it off for solution by a subsequent commission and reporting that the problem would be worked out later. Hence we are being asked to vote on the definitive plan for consolidation in our parishes before March 31, and no solution of our financial consolidation has even been proposed. As we merge, the problem will be loaded on to another joint committee, for solution later.

Not to decide is to decide not to! By not deciding before merger on one crucial element in our financial consolidation, we shall, in all probability, find that we have decided not to consolidate our funds in one important respect.

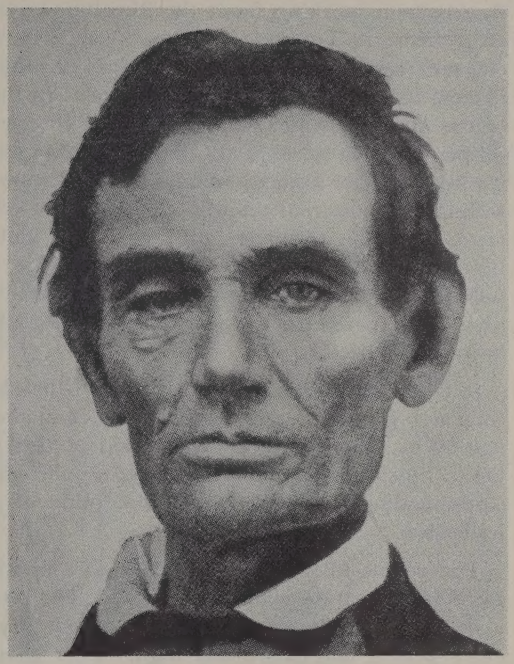
(*Continued on page 14*)

LINCOLN'S GOD

His hope and fear

by John F. Hayward

The Rev. Dr. John F. Hayward is assistant professor of philosophical theology at the Meadville Theological School in Chicago, Illinois.



It is common for an American President to invoke God's blessings on his decisions and policies, generally in the last paragraph of an otherwise secular speech. We seldom know anything about a President's piety except the single conviction that God is on his side. Has any President ever dared confess that God might have a controversy with him and the nation, that the misfortunes of the people might be a punishment arising out of a divine judgment against them?

Lincoln thought that and said so in his Second Inaugural Address. He knew that each side in the war could see only deviltry in the other and angelic purity in itself. He knew that each side was convinced that the war was being fought in order to force changes and reforms upon its enemy, never upon itself. Therefore, he could say for that time and all times: "Neither party expected for the war the magnitude or duration which it has already attained. . . . Each looked for an easier triumph a result less fundamental and astounding." Each side, being confident of God's undivided sympathy, sent up prayers which, in the aggregate, never could be answered fully. Lincoln dared to suggest, "The Almighty has his own purposes." He asserted, furthermore, that slavery could have persisted as long as it did only by God's forbearance from judgment, that now it was the divine will to cut out the cancer, and that the Union, which as a whole had given tolerance to slavery in the past, *as a whole* had to pay the penalty. In the face of prevailing fond hopes for a speedy end to the war, Lincoln said, "if God wills that it continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'the judgments of the Lord are true and righteous altogether.' " The wealth accumulated from the unrewarded labors of the slave pointed to the guilt of the North as surely as the blood cut from the back of the slave by the lash bore witness to the guilt of the South.

Lincoln did not view God's judgment as vindictive retribution. He considered the war to be a surgical operation on the body politic; necessarily it caused pain, but the end in view was a better state of health for all the people. In a White House conference with a congressional committee during the dark days of June, 1862, the President was humbly optimistic about God's activity: "I also believe He will compel us to do right in order that He may do these things, not so much because we desire them as that they accord with His plans of dealing with the nation, in the midst of which He means to establish justice." Lincoln felt no need to suppress his sense of the corporate guilt of America, for he believed that the suffering of the people was the first step in the purification of their democracy. He felt that the national destiny together with his personal destiny was fully in the hand of God.

The twin themes of a sense of fate and trust in God appeared many times in his utterances. When he left his home town of Springfield, Illinois, to begin his first term as President, he remarked sadly, "I now leave not knowing when or whether ever I may return." To Harriet Beecher Stowe, author of *Uncle Tom's Cabin,* he said concerning the war, "whichever way it ends, I have the impression I shan't last long after it's over."

However, in his farewell word at Springfield, he had said also that he could not fail in carrying the great burden of his office as long as God was with him. A few

days later in speaking about the Revolutionary War to an audience in Trenton, New Jersey, while he was still en route to Washington, he said, "I shall be most happy, indeed, if I shall be a humble instrument in the hands of the Almighty, and of this, his almost chosen people, for perpetuating the object of that great struggle." While his personal fate seemed ominous to him, while he was willing to confess that the war seemed to be God's judgment upon the corporate guilt of North and South, Lincoln was hopeful that his own and the nation's suffering were leading to some good end worthy of the divine governance from which, as he believed, all human history proceeded.

It is not easy to reconcile Lincoln's belief in God's controversy with America with his belief in the divine destiny of America. The explanation of this paradox lies in Lincoln's attitude toward "the people" and in his correspondingly unconventional conception of political leadership.

The people to Abraham Lincoln was a mystic entity including and transcending the nation. The people was a beloved communion, a veritable church into which every person necessarily was born. That government which most fully reflected the people's needs and was the most successful in making the compromises necessary for the relative harmony of those needs was the government most nearly in tune with the will of God. The people were thus the mediators of divine destiny. If a leader of the people wished to be true to God's will, he had to seek it in close communion with the many varying types of persons who constituted the people. Truth was fragmentary; no man encompassed or fully understood the people, much less God's will. But the more true and the less true counted past all calculating, and the more true would be given to that leader most sensitive to the persons he was leading.

This explains Lincoln's tremendous zeal for preserving the Union. He saw in his nation, with its struggle toward a democratic government and with its tradition of legal compromise, the greatest likelihood that the truth of God might be made manifest by the free and unprecedented expression of needs, desires, and hopes among the widest possible range of people. Democracy was a logical conclusion only for a man who trusted the people. Leadership in that light would depend less on a brilliant imagination, less on the leader's power for ingenious decision, and more on his sensitive relation to people. Lincoln's type of leader would maintain a constant devotion to the task of aiding and reconciling all the persons and forces working in society, reckoning that in the very shocks and throes of conflict, the movement of the whole, under God's direction, would become clear and plain. The leader, then, would have to accentuate not only what seemed to him to be the forces of good; he would have to seek to win by persuasion or at least employ by shrewdness the energy of his opponents. He would associate and work with "sinners and publicans," and almost every act he performed would look like a dreadful compromise to the extremist.

How little Lincoln's leadership resembled the brilliance of self-conscious, free decision, how heavily it depended upon light and truth from the great mass of his followers, was envisaged keenly by the Rev. O. B. Frothingham, minister of the Third Congregational Unitarian Society in New York City. In his eulogy of Lincoln at the time of Lincoln's death, Mr. Frothingham wrote:

> *"The country . . . gives him no noisy place in the hall of heroes — it gives him a dear and a still one in the chamber of the heart. . . . Ordinary human nature was honored in him, and so ordinary human nature weeps for him. . . . He let the people work through him; and in his own esteem held a high place enough when he acted as an organ and an instrument. Such humility almost passes understanding; it borders even on saintliness."*

Mr. Frothingham's use of the term "saintliness" seems to be not simply hyperbole. If sensitivity to the hearts of the people brings one into knowledge of the divine will, then Lincoln above all men was close to God.

But was there real humility in Lincoln's belief that God had given America a special and glorious destiny? Could a man be humble who referred to his own nation as "the last best hope of earth"? These questions may be answered "yes" when we reflect that Lincoln held the people to be greater than the nation and believed that the nation would be great only so long as it was widely responsive to its people. There was no automatic guarantee either in the will of God or in the outward forms of democracy that this or any nation always would remain true to democracy's dream. While Lincoln's faith in God's good purposes and power was absolute, he never doubted that man's knowledge of them was fragmentary at best, and that his worthiness to be the instrument of God's will was continually provisional. The fine balance of hope and fear characteristic of Lincoln's faith in America was revealed in the phrase quoted above, "this, his almost chosen people." The word "almost" put the quietus on any implication of bigotry or dogma. The element of risk as well as the urgency of self-dedication figured strongly in the Gettysburg Address: "testing whether this nation, or any nation so conceived and so dedicated, can long endure. . . . That we here highly resolve . . . that this nation, under God, shall have a new birth of freedom, that the government of the people, by the people, for the people, shall not perish from the earth."

Lincoln did not hesitate to assert before Congress in his annual message of 1863 his belief that this nation represented the "last best hope of earth." He might have added, had someone asked him about it, that this last best hope was a thing perennially alive in the body of all the people throughout the world. If America meanly lost it, it could be God's will to give it rebirth in some other nation. Lincoln put this vast religious issue squarely before Congress, reminding them that they

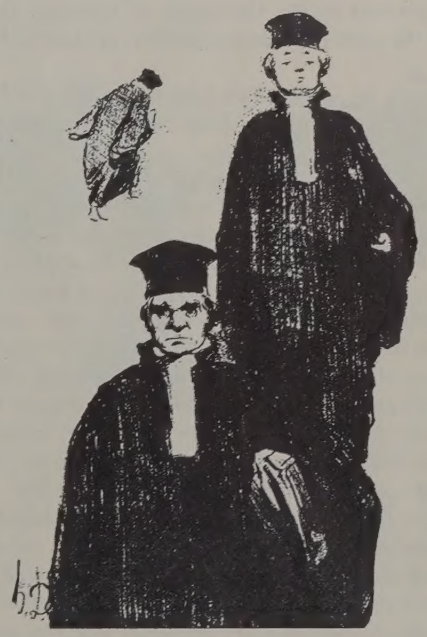
could not escape history nor rescue themselves from decisions which all the world was watching and all the world would remember. Having been born among a people whom God mysteriously had chosen to further "the last best hope of earth," and, having arrived at a fiery trial which was the logical consequence of the nation's partial delinquency from the true spirit of its divine destiny, they had to make the choices which would nobly save or meanly lose their position as servants of God's will. Lincoln had no fear lest God's will be defeated. He was afraid that his own beloved people might lose its own chosen position. His deepest hope was that America should continue to take her part in the divine experiment of the people's government and thus should remain as servants of God down "to the latest generation."

WHEN CONSCIENCE SPEAKS

The liberal thwarted

by Samuel A. Wright, Jr.

The Rev. Samuel A. Wright, Jr., is minister of the Unitarian Church of Marin, California. Mr. Wright's article is condensed from a pamphlet distributed by his church.



I recently have finished reading the one thousand seven hundred and fifteen pages of transcript of the Rosenberg-Sobell "conspiracy" trial which resulted in the electrocution of Ethel and Julius Rosenberg, June 19, 1953, and the sentencing of Morton Sobell to thirty years in prison.

I had not explored the cases before, I must confess, because I had great faith in our courts and knew it was the courts' job to look after spies. I must admit also that I have felt for a long time that the Rosenberg-Sobell affair was a blurred picture. It was on my conscience, but when conscience speaks, it does make cowards of us all; I thought if I did not look too deeply, I might not need to become concerned. Besides, I had much else that concerned me, and the days were short.

However, one day a Presbyterian clergyman called on me. He introduced himself as the Reverend Peter McCormack, minister of visitation of Saint John's Presbyterian Church in San Francisco, California. He said that he was there on behalf of Morton Sobell. I then recalled that it was the Reverend Mr. McCormack who, after five years as Protestant chaplain at Alcatraz, had signed a petition asking for a new trial for Morton Sobell and who was relieved of his job for being too zealous for the welfare of the prisoners.

I gave the elderly Scottish minister a rough time, for it was written in the Panchatantra of around 300 B.C., "Guilty consciences always make people cowards." I asked the Reverend Mr. McCormack why I should be more concerned about Sobell than other persons on whose behalf I might act or had acted. Hadn't the case been before the Supreme Court of the United States? I asked him why he was so concerned about one man over and above many others. I even asked him what role the Communist party members had in the case — and how he knew that he was not being used by forces that were not at all interested in justice.

Very simply, he told me that as chaplain at Alcatraz, he had become personally closely acquainted with Morton Sobell, that from his more than thirty years in the parish ministry he felt he knew Sobell well enough to believe he was utterly incapable of acting as he was charged, that Morton Sobell was a man of professed

convictions in the best things of our tradition. He said that out of his interest in the man, he acquired a copy of the trial transcript and, upon reading it, became convinced of Sobell's innocence.

The Reverend Mr. McCormack wished me to join in a commission of inquiry that would conduct the scholarly, independent, and objective investigation necessary to rouse public opinion in favor of a reappraisal of the case in the light of new evidence and obvious perjury, with the reflection that comes from the passage of time and freedom from fears and passions of a few years ago. As he pointed out, Morton Sobell, maintaining his innocence, remained imprisoned under a thirty year sentence, giving an urgency in human terms, as well as in historical necessity.

I told the Reverend Mr. McCormack that if he would send me a copy of the trial transcript, I would give him my answer after I had done the independent investigation necessary for me to express an opinion. After reading the eight booklets, I have come to the same conclusion as Dr. Harold C. Urey, the world renowned atomic scientist of the University of Chicago, that "the proof of the guilt of Morton Sobell is far from satisfactory to me."

What can be accomplished by bringing up these matters after the Rosenbergs have been executed? As Dr. Urey said:

> *"This case is of interest to all who work on secret military matters, for such people are less secure than they were previously. This practice of giving immunity to criminals [as in this case] in payment for testimony is particularly pernicious. One criminal accuses another who again accuses another until perhaps an innocent person is accused and the chain is broken and we give the maximum punishment to the innocent person. The system encourages criminals. If you wish to commit a crime, pick out one of your 'friends' or a relative whom you do not like, compromise him in various ways (namely ask him to ask his physician about necessary inoculations for a trip to Mexico), then commit the crime and if caught give evidence against your 'accomplice' and go free! Or, perhaps someone else is doing this and you are the 'accomplice' without knowing it at all. The practice sets the stage for framing innocent people, and people who carry military secrets in their minds are particularly threatened. Moreover, communism and espionage are not fought by executing innocent people."*[1]

Sobell and his family went to Mexico. The prosecution insisted that he went there to flee the country, and a card with the words "deported from Mexico" stamped on it was presented in court as evidence of flight. Today there are official documents from the Mexican government stating that their government had nothing to do with the kidnapping of Morton Sobell. He was taken from his family in Mexico City by men claiming to be Mexican secret police and charged with being a Johnny Jones who robbed a bank in Acapulco of $15,000. He was refused a request to get into contact with the American embassy, was beaten unconscious, driven to Laredo, Texas, and delivered to a waiting party of Federal Bureau of Investigation agents. He had tourist cards in his own name; he had declared his camera in Dallas, Texas, in his own name in order to avoid paying tariff on his return home. Sobell's airline tickets, visa, and camera declaration were in the FBI's possession until 1954 (three years after the trial), when they were released to Sobell's attorney.

Another incredible feature of Sobell's trial was that only one witness testified that Sobell had been involved in conspiracy. That witness, Max Elitcher, had the powerful motive of escaping a prison sentence when he acted for the prosecution. Judge Kaufman himself said when he instructed the jury, "If you do not believe the testimony of Max Elitcher as it pertains to Morton Sobell, then you must acquit the defendant Sobell." The jury in 1951 chose to believe Max Elitcher, and Judge Kaufman sentenced Morton Sobell to thirty years.

I do not know whether the Rosenbergs, or Morton Sobell, were guilty or innocent. I am convinced that much more should be heard in a case where lies and counter lies are obviously in evidence. If we believe in the striving for justice and moral integrity in our country, this is a matter which concerns each of us. I cannot let it lie.

Do you recall a Senate investigating committee wondering how the Russians could have sent two *sputniks* into outer space while we had sent none and deciding to inquire of David Greenglass in Lewisburg penitentiary — the same David Greenglass whose testimony sent his sister and brother-in-law, the Rosenbergs, to the electric chair? The committee came forth with the statement that the Rosenbergs had given space travel information to the Russians more than ten years ago, the inference apparently being that we knew how to launch a successful satellite over a decade ago, but that by stealing our "secrets" the Russians beat us into outer space! Would any reputable scientist confirm such a story? The statement was made by the same man who was the chief witness in the Rosenberg-Sobell trial.

The Dreyfus affair in France, the Sacco-Vanzetti case in our country, the political climate of the early 1950's, where little was needed to convict on loose conspiracy charges, all this weighs upon me. The climate in which the Rosenberg-Sobell case was heard bordered on the hysterical. It was a fearful time to speak out. I signed a petition (a citizen's constitutional method of expression) and made the front page of the *Boston Traveler,* with all the inference that I was part of a plot to overthrow the United States government and turn it over to the Soviet Union!

There is a philosophy of reaction which in the early 1950's, in fear of real or imagined threats to the status

[1] Sharp, Malcolm P., *Was Justice Done?* New York: Monthly Review Press, 1956.

quo, took refuge in name-calling, suppressive activities, the illusion of infallibility, and the refusal to tolerate disagreement, however sincere. It is the philosophy of the pseudo-radical, the militant revolutionist who would overthrow by violence one form of tyranny only to put in its place a more dictatorial tyranny of another sort. It is not new. It is as old as history; it conducts inquisitions. It shies at shadows and finds bogey-men, whether fascists or communists, lurking around every corner of social change, hiding under the beds of respectable citizens, or threatening the masses.

It seems the world had gone a little mad. I, too, have been a little mad. I could have done much more than I did. The mark of madness is disorientation, and I think even today the religious liberal has lost his sense of direction. He is confused, bewildered, and thwarted. In these turbulent and challenging times, emotions seek expression; the liberal cannot merely react, but must reason his reaction and understand in order to believe. He must believe in order to act, even as he must act to affirm his belief. He is suspicious of authority, allergic to propaganda, yet he must have information in order to understand. Being overwhelmed by competing, often conflicting, propagandas, he is confused, thwarted. The basic malady, it seems to me, is his loss of faith in moral law. The detachment of moral law from superstitious sanctions has reduced its impressiveness and loosed his anchor.

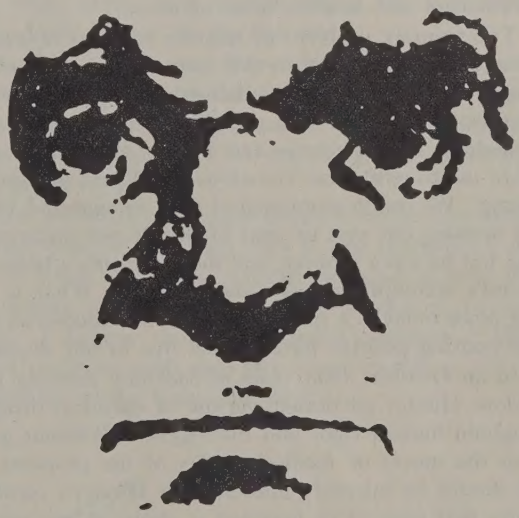
When conscience speaks to religious liberals, the lack of a moral orientation, a yardstick, hamstrings action. Feeling strongly, yet prevented from expressing their feelings through action, many become maladjusted. "Thus conscience doth make cowards of us all; and thus the native hue of resolution is sicklied o'er with the pale cast of thought, and enterprises of great pith and moment with this regard their currents turn awry, and lose the name of action."

TOWARD THE FUTURE

A vital faith

by Jack Mendelsohn, Jr.

The following article comes from the book, Why I Am a Unitarian, *by the Rev. Jack Mendelsohn, Jr., published in February, 1960, by Thomas Nelson & Sons, New York City. Mr. Mendelsohn, minister of the Arlington Street Church in Boston, is chairman of the advisory committee of* The Unitarian Register.



Every age repeats in its own way the story of discovery. Archimedes, Euclid, Copernicus, Galileo, Descartes, Newton, Einstein, Bohr, Salk — they tread in sequence across the horizons of history, impelled by the restless, driving force, to push back the boundaries of our knowledge. This force is at the heart of most of the breathtaking transformations of how people actually live. It is forever placing new weapons in our hands to be used against the ancient enemies: disease, famine, and ignorance. Always there are those who want to know, who cannot rest until they do know, and what is discovered is then passed on to others.

Our generation, and the one before us, have known more explosive surges of knowledge than any previous ones. The dimensions of thinking have leaped outward. We are obliged day by day to alter and readjust our conceptions in line with novel developments in the laboratory and the proving ground. New words are piled into our vocabularies, and the words go beyond linguistics because they represent new realizations and thoughts. We never can go back to the world of our grandfathers. We never can be the same again.

More than ever, we must become keen to what is happening. We must keep abreast and in tune. Above all, we must make certain that our moral sense is kept in balance with surging knowledge. We must learn how to use the new means to the highest ends.

Whatever the origins, whatever the past contributions, religion cannot expect to remain a vital force unless it lives in the mental framework of modern life. I am a

Unitarian because I feel that I am free in the Unitarian church to foster what seems to me to be religion's most crucial concern: to express itself in terms which are truly designed to keep the moral sense in balance with the complexities of advancing knowledge.

This position can be taken forthrightly in modern Unitarianism. No concessions need to be made to anti-intellectualism or obscurantism. It is not necessary, in order to keep the laymen peaceful in their pews, to mouth a lot of meaningless phrases, which are completely incompatible with human-centered free thinking. Unitarianism, like every phase of modern knowledge, is in transition. Rather than trying to return to the theological cradles of the past, it is moving on. We have left the authoritarian God behind and are reaching out for expanded, spiritualized conceptions of God which are in keeping with an expanding, spiritualized universe. We have left the ancient magic and miracles of supernaturalism behind, and are striving to understand the natural miracles of mind, energy, evolution, and human development. We have left behind the dark traditions of original sin and metaphysical blight and are trying to grow an awareness of the true sufficiencies and insufficiencies of man.

The primary problem of modern religion is creative religious behavior, and in this respect Unitarians reflect one of the most significant changes taking place in contemporary thinking. We are discovering that there is something in ourselves — and in life as a whole — far more meaningful than conscious mind and measurable energy. We owe a monumental debt to Sigmund Freud for opening our eyes to some of this deeper understanding, but he was a pioneer, and therefore only a beginner. Freud's accomplishments were germinal. What is taking place today is a projection from his discoveries into the exciting positive forces which live in our depths.

In an October, 1958, issue of *Saturday Evening Post,* Aldous Huxley advocated the use of chemical drugs to heighten human vigor and intelligence. Without going into the moral or medical merits of his proposal, we all should be intensely interested in Huxley's corollary claim that most of us function at about 15 per cent of our potential capacity. Whatever the exact percentage, it would be foolish to deny that we operate far beneath full competence most of the time. What we are discovering increasingly is that there are vast, unused propensities to growth within us. These are the forces which are capable of determining the directions, and providing the possibilities, of human development. They are the astonishing potentialities of ourselves. It would not be wide of the mark to call these emerging possibilities *depth religion.*

At our present point in civilization, many forces militate against a realization of depth religion. Organized religions themselves are frequently the worst offenders, treating man, not as a spiritually creative being, but as an objective to be "saved." To use the phraseology of Martin Buber, the individual is dealt with, not as a *Thou* (a person), but as an *it* (a thing). The natural tendency of most people is to behave as they are treated, and to treat others in a similar manner. Thus does a man come to think of himself as if he operates according to the same mechanical laws which govern his automobile. If he needs a car, he goes to a dealer to get one. If he needs religious inspiration, he goes to a church to *get* it. If something goes wrong with his car, he goes to the garage to have it repaired by experts. If something is bothering his spirit, he goes to a church to have it set right by experts. But a man is not an automobile. He becomes like an automobile only when he loses faith in his own inner capacities. Then he grinds along, a machine in a world of machines. Religion is external to him. It "fixes him up."

Essentially the same effect is felt from the violent contrasts and cross-currents of modern society. They disrupt us, alienate us from a sense of intimacy with our world, and eventually they alienate us from ourselves. The result is that we no longer live our lives from the inside out, but in terms of the various stereotypes the world imposes upon us. We make machines that act more and more like men, while men act more and more like machines.

If you are a "thinking man," you smoke Viceroys. If you are a "man's man," you puff Marlboros. If yours is a "happy family" — in the midwest — you go Krogering. And, of course, "if you pray together you stay together." Presumably no one ever smokes just because he enjoys it; no one goes shopping merely as a wearisome but practical necessity; no one prays simply because he feels some deep, personal, inner need to do so. There is always the underlying assumption that we are waiting around for the proper image to be created — a synthetic self — into which we can happily fit. From the world of marketing there came, recently, this gem-like observation of a noted commercial analyst: "The solution to marketing problems is not necessarily one of giving consumers what they want, but rather to make consumers want what we, the marketers, want them to want."

This is a remarkably succinct summary of the *Thou* and *It* dilemma.

Simplify! Simplify! said Thoreau, who could put down twenty-eight dollars for a refuge on Walden Pond and regain his soul by turning his back on the world. Thoreau, let it be added, had no family to support. Anyway, twenty-eight dollars would not buy much of a retreat these days.

Our predicament goes far deeper than it did in Thoreau's time, and has little to do with the pocketbook or the price structure. It involves the depth areas of the self; feelings, emotions, values, conscience, reason. These are being crowded out by the big evangelist, the big church, the big government, the big industry, the big union, the big rat race.

The function of depth religion in all of this is to take its stand for the inner man; to rescue the *Thou* from

its *It* status, and to guide the *Thou* to the riches of untapped treasure within the depths and heights of man himself.

We live amidst a mass production of events and things. They perpetually crowd our vision and consciousness with an oppressive closeness of un-differentiated details and complexities. These contrasts and discordancies *can* crush our will to respond with feeling, with sensitivity, with a discriminating consciousness of values. We can cease to be genuinely aware of what we see and hear. Our emotions and critical judgments can become so shrunken that our eventual attitude to what is going on in the world is flat and indifferent. With machines to take care of our machines, with priests, evangelists, and faith healers to take care of our souls, with vast, impersonal bureaucracies to take care of our education, economics, politics, and foreign relations, we can lapse into complete and total *It-ness*.

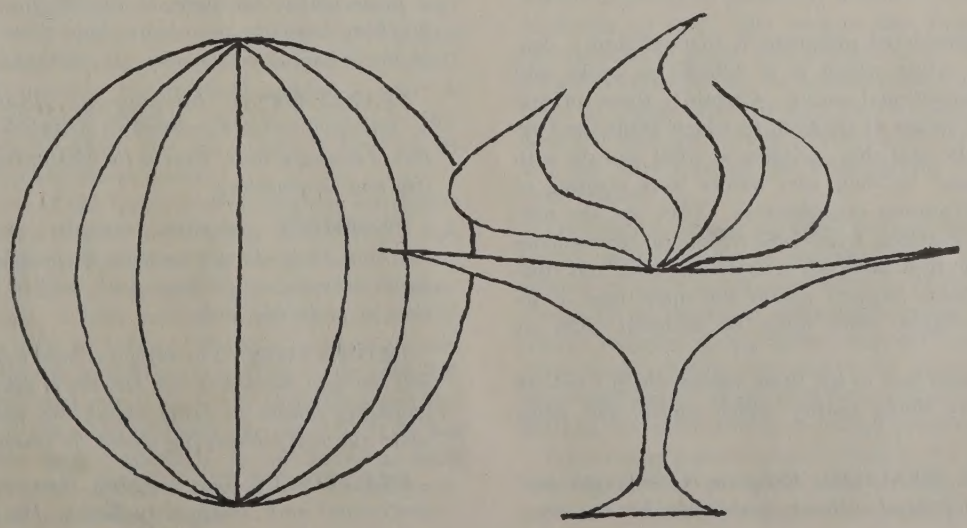
I cannot, and will not, accept that the human spirit will have it so. The basic life stuff is a moving toward goals which are built into the nature of the organism. We humans have in-built goals which are not so feeble as to be deterred and destroyed by the complexities our expanding knowledge and numbers have brought us. The essential meaning of our lives — even in the midst of all that is so new and calamitous — is not in becoming part of a mechanical interplay of mechanical forces, but to seek more profoundly than ever in our thoughts and activities the evolving goals of our emerging spiritual selves

Our present state is oppressive, but it is not the end of the road. The cosmos beckons. There is in us the stuff out of which new and glorious epochs may be fashioned. I am a Unitarian because I would feel silly being part of any religious movement which faces contemporary life and problems with a basic longing for the old theological mangers. I am a Unitarian because I want to ally myself with others who are consciously striving to explore and reveal man's creative heights and depths. I am a Unitarian because I share with Wordsworth this holy injunction: *"So build we up the being that we are."*

The mysterious life-germ, of which we are remarkable manifestations, possesses a buoyant urge forward, which, in human terms, can be fulfilled only as we both know and transcend ourselves. I am a Unitarian because Unitarians zestfully celebrate human reason, and it is reason's task to point our way, to seek out the right direction of travel. It is by reason that we know what ought to be. It is by reason that we find meaning in moral decision. It is by reason that we grow responsible. It is by reason that we come to care for ideals, for standards, for criteria, for the arts of logical distinction and cultivated judgment. By reason we understand the meaning of self-giving, and the importance of having a self to give. By reason we see that the struggle for the life of others is as fundamental as struggle for the life of self; that interest in the life of others is deeply woven into the fabric of the life-process; that we are not born to be little incarnate centers of selfishness. The self is private, personal, and precious, but it is not isolated from other selves. It is wholly unique, but it is never the exclusive center of the universe.

All this we learn and know because the faculty of reason is our birthright. When loved and used, reason affirms that we are human because we are capable of being deepened, and that until we are deepened, we cannot know joy or fulfillment.

These are bleak and vulgar days for the human spirit, but they will be fatal days only if this generation, unlike all others, is without stalwarts who distill from the very essence of the predicament the wonder of its resolution. I believe that Unitarianism provides a very special place for such stalwarts. I am proud to call it the religion of my heart and mind.



ALL THAT GLISTERS

by Kenneth L. Patton

The Rev. Kenneth L. Patton, a frequent contributor to journals of liberal religion, is minister of the Charles Street Universalist Meeting House in Boston.

I have come to doubt whether religious institutionalism has anything to do with the reality of religious life and experience. At present it appears to me as a parasitical growth that lives upon the good name of religion. Not only does it not add life or value to the reality of religion, it operates to suck dry whatever live religion it contacts. In the words of Jesus, "ye entered not in yourselves, and them that were entering in ye hindered." This is not an easy judgment for me, since I have invested my professional life in the service of institutional religion. I can only hope that I have been more in it than of it.

My long considered judgment is that religion is concerned with values which it is difficult to evoke and create by institutional means. Certainly those private and personal values of religion, to which Whitehead referred when he said that "religion is what you do with your aloneness," by their very nature have nothing to do with institutional organizations. They are the ultimacy of individualism. Even those living and spontaneous group relationships in which religious rapport and communication occur happen within the operations of institutional religion more often by accident than by intent.

It would seem best to list those values which I believe inhere in any living reality which merits the name "religious":

UTTER IDEALISM: *Religion is that area in life where we stand without compromise for our vision of the good. Here we are idealistic beyond all practical or materialistic considerations. Here we are concerned with what should be, not with what is feasible or "realistic."*

UNBENDING INTEGRITY: *We have separation of church and state because we recognize that, in order to maintain human dignity, there should be one area in which man must be protected from ever being forced to deny his convictions, in which the exercise of his integrity as an absolute privilege is protected by the state, in his religion. This unflinching integrity as to basic convictions is the core of the religious personality, its backbone.*

FEARLESSNESS: *Integrity and idealism cannot be practiced unless the religious person is quite fearless of consequences. Fear is the beginning of hypocrisy and dissembling.*

PROPHECY: *Idealism, integrity, and fearlessness find their instrumentation in prophecy, in the announcement of idealistic goals, and in the accusation of enduring evils.*

DEDICATION: *The religious man does not only call the turn, he acts it out. His life is filled with unremitting labors to bring about the good and to undo the evil concerning which he raises his voice.*

CREATIVITY: *The religious man exercises inventiveness and creativity in living. He uses mind,*

ingenuity, imagination to bring his ideals into embodiment. He is a worker and a builder in all the materials of human artistry and of the human personality. He sets out to make himself into a full man and to create a beautiful and useful world.

BEAUTY: *The language of religious idealism and mysticism is poetry. Its means of expression are the arts. Artistic expression is the necessary voice of the religious spirit, which is the whole meaning of authentic and natural worship. Beauty is our name for the ultimate quality of personality and creation.*

ORIGINALITY: *Each man's religion is his own, the authentic report and conviction of his own realities. It cannot be taught to him. As Whitman said, "each man knows no goodness or greatness but his own, or the indication of his own."*

AT-HOMENESS: *Religion is the sense of nativeness, the sense of complete belonging in the world. In it we come to agreement with ourselves as the creatures we are and with the nature of the universe as it is.*

ALTRUISM: *The activities of religion are without calculation, without seeking for reward. The deed is done for the goodness inherent within it.*

HUMILITY: *The religious man does not seek to glorify himself, but to express and to further the values to which he is dedicated. He uses himself as an instrument to increase goodness and beauty, instead of using them to aggrandize his own person.*

LOVE: *The religious person has an authentic love, first of himself, then of his neighbors, next for humanity as a whole, and lastly for the universe itself. His "reverence for life" is his natural expression of an overflowing love for life and the world. Religion is the total love affair.*

There is no foreseeable limit to the repercussions and influences of the religious convictions and labors of individual men. But the co-operative endeavors of groups also are necessary if we are to create enlightened, moral, and creative societies. Institutional religion is quite as necessary as personal religion, and the two can be supportive of one another. For this reason, I have no intention of leaving the ministry.

The creation of the viable liberal religious institution is a much more diffcult, demanding, and perilous task than ever religious liberalism has recognized. And because it has taken a stereotyped approach to its institutional behavior, it bids well to wind up having sold its soul for a mess of pottage. Being a religious personality or a religious institution is a thing to be achieved, it is something that one is; it is not something one can promote. It is not a bill of goods one can sell. If he has it, he will not need a salesman; it will advertise itself indubitably. If one does not have it, all the selling in the world will not make it right.

The predominant institutions of our culture are those of business and trade; the revolution that disintegrated the feudal society of Europe and which characterizes our present era is mercantile. It is difficult for any people to get outside its own folkways, for they establish its identity, its common sense. Americans have come to take the middleman and his mannerisms for granted.

I am glutted to nausea with the salesman, with advertising. We hardly realize how this function pervades our lives. Streets and highways are lined with shops and their signs, their window displays, and with billboards. In the newspapers we seek out little chinks of news amongst pages nearly full of ads. In magazines we often have to leaf through fifty pages of ads before finding the contents, and then the so-called contents are scarcely more than come-ons for the ads. The programs of radio and television are really continuations of the commercials, designed to soften us for the sell. Our morning mail is two-thirds advertising circulars. The ads surround us on streetcars and buses. It is little wonder that we have become convinced that we are justified in existence mainly as consumers of goods.

There once was a time when the act of selling was considered somehow impolite. It was an invasion of another's selfhood, his self-election. We tried especially not to use our friends to make sales. Now everything is the contacts, and the profit motive is considered the most noble of impulses. I have only one term that fits the hucksterism that pervades our life, and that is "vulgarity." We have vulgarized the arts, entertainment, human relations, and even religion with promotionalism.

The appalling debasement of religion that has occurred in this guise would be transparently evident, were it not that we have become so coarsened in our sensibilities by the ever present hucksterism of the business world that our personalities have been degraded. A friend of mine has been engaged in a project of some interest relating to liberal religion. Upon telling another person about it, he was asked, "Have you told X [a denominational official in charge of publicity] about it? I think he could capitalize on that." We seem to have forgotten the admonishment of Jesus, that when it comes to good works we should not even let our left hand know what our right hand is doing. Now if any Universalist or Unitarian does the least little thing of charity and religious meaning, we start turning the mimeograph machine for a press release.

Our major concern has come to be to "sell" liberal religion, as if it could be peddled over a counter. Considered as trade goods, the functions of religion become things to be measured quantitatively and not qualitatively. Religion comes to be measured statistically. Reports from headquarters and from local churches are concerned almost totally with figures of attendance, membership, financial returns, building programs.

Person after person comes to look at the Charles Street Meeting House. We have been building a temple for ten years, gathering the art and symbols, the literature

and music of humanity in order to express a dream of human aspiration, unity, and brotherhood. In almost every case the first and inevitable question is, "How *many* people do you get?" Behind the query is the predominant questioning, "This is all very pretty, but will it sell?"

According to the values of religion listed earlier, that question were better never asked at all. The question to ask about any religious expression should be whether or not it carries the maximum utterance of idealism, integrity, fearlessness, prophecy, dedication, creativity, beauty, originality, at-homeness, altruism, humility, and love. These values must be so present as to convince, to speak. It may be that this expression will so cut across the general assumptions and habits of the time that it offends the majority of people, and the prophet is stoned for his pains. So be it. Or it may be so winsome that the multitudes will flock to it. The proving of its religious value has nothing to do with its popularity.

Commercialization is, of course, characteristic not only of liberal religion, but of religion in general. Instead of religion's standing above the transactions of the world, offering ideals and values superior to its general occupations, it lowers itself to be judged by the values and success standards of the world. The salt has lost its savor. And the human relations within the churches and the denominations have taken on the overtones of crassness and commercialism characteristic of business. To me the most nauseous of all the sellouts of religious values is the hiring of professional fund-raisers to separate the customer from his cash. Having been in the advertising business, I know the process well. I have protested this defilement of the human relations within our religious community for years and gotten nowhere. I have watched thousands and thousands of dollars spent for the simple and vulgar purpose of getting more dollars out of the pockets of the faithful.

One of the most prized religious treasures is the Psalms, the hymnbook of the ancient Jews. For more than two thousand years its glorious poetry, aspiration, dedication, and fervor have enriched the worship and persons of man. The same can be said of the Vedic hymns of the Hindus, and the Tao Te Ching of Chinese Taoism. The Unitarians and Universalists now have a joint hymnal project which is striving to create a book of songs to serve our celebrations for the next quarter of a century. I believe it is *the* most important activity now going on in liberal religion, for here our poetic message is being defined and published. The Universalists decided they could not afford the luxury. They could afford, however, to spend more than the requested budget of the Hymnal Commission to move to Boston the furniture of the new fund-raiser, whom they then released after a year. They spent more in one abortive year of professional fund raising than the Hymnal Commission would have needed for its entire operation.[1]

The members of the Hymnal Commission in both denominations get no recompense whatever for their time. Some of them get travel and expenses during commission meetings. Others get not even that. Why is it that other ministers also carrying churches, who take on part-time jobs as state superintendents, extension work with fellowships, etc., get paid both salaries and expenses for this organizational work? Because we think promotion and organization are worth money.

If liberal religion needs anything, it needs creative thinkers. We have expensive denominational journals where part, at least, of the thinking we do is published. I never yet have heard of our religious journals' offering to pay any minister to write articles, to do the thinking and composition that might give us some profound statement of religious beliefs and principles. The religious arts fare even more poorly than hymns and philosophy; the record there is one of almost total neglect.

Underneath the values of commercialism are the related values of the bureaucracy. Add to the money spent on promotion and fund raising the money spent on bookkeeping, paper work, committee meetings, revisions of rules and by-laws, all the dead wood and uncreative institutional machinery, and you get my reasons for judging that it is mainly sand pounded down a rat hole. We allow ourselves to be caught up in a completely false and unimaginative imitation of business organizations and structures.

Religion is the art and poetry and dedication, the reverence of life. It is not a business. It is not a sales campaign. And the great bulk of our expenditures and activities, both as local churches which tend to imitate headquarters, and headquarters itself, have little to do with religion as I experience it. There is just enough that does to convince me that this failure is not inevitable. A different orientation, a different set of values and assumptions and approaches could produce a dramatically different result.

I have talked about only the more overt aspects of the corruption of religion in our business culture. I would rather not be specific about what happens to the character and personality of the people caught in the morass of misshapen goals. In the end, the important thing is whether religious activities really operate for the enlightment of people. Although I know I will get nowhere, I still shall ask that we cease trying to sell ourselves like a product, and rather spend all our time, energy, and resources in being a religious community and doing those personal and social acts that our religious idealism leads us to do. I think, from just a practical, operational viewpoint, that we would be amazed at what we can do with the lives, the time, and the money we already have.

Have we forgotten that the man in the parable had to *buy* the pearl of great price? Perhaps what we are paying for promotion would buy the pearl we hope to be able to buy after we have been sufficiently promoted.

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[1] At Syracuse the delegates went over the heads of the board of the Universalist Church of America, and voted an appropriation for the Hymnal Commission.

Editorials

Opinions expressed are those of individual editorial writers

The Rev. John M. Morris, guest editorial writer this month, has been called to the ministry of All Souls' Unitarian Church, Colorado Springs, Colorado, from the Unitarian Church of Quincy, Illinois, which he had served since 1956. He holds A. B. and M. A. degrees from the University of Michigan and a B. D. degree from the Starr King School for the Ministry.

Unitarian, Universalist, and Ethical

As Frederick May Eliot first described a plan for merger, he hoped for a broadly inclusive "United Liberal Church," stretching far beyond the boundaries of the present Unitarian and Universalist churches.

Two forces made this dream impractical. On the one hand, few non-Unitarian and non-Universalist groups wished to join. On the other hand, Unitarians and Universalists discovered that they were attached to their names and unwilling to discard them. The hope for a broadly inclusive denomination rapidly faded.

At the same time, though we may never merge with other religious societies, we ought to keep in mind the need for continuing co-operation among liberals. Members of the "fourth faith," who do not consider themselves Catholic, Jewish, or orthodox Protestant, could be more conscious of their mutual interests and needs.

Among the several groups which Dr. Eliot hoped to include in the merger were the Ethical Societies, which are affiliated with the American Ethical Union of New York.

It is not hard to find reasons for our failure to attract the Ethicals into merger. Among these, the most striking is the difference in numbers. Although the Ethical movement has shown remarkable growth during the past ten years, its twenty-seven local societies and five thousand members might well be swallowed up in a merger with a denomination twenty times its size. Most Ethicals feel, quite properly, that their own traditions are too valuable to be thrown into so big a stew-pot.

And the semantic problem would be overwhelming. Ethicals refuse to use most of the traditional religious terminology: *minister, congregation, hymn, prayer, sermon, God,* even the word *church!* Though there is little disagreement about objectives and methods, this terminological problem would plague a merged organization.

Other problems might be added. There are differing concepts of the training and role of leaders. The question of theological orientation would make mutual adjustment hard.

And yet, despite blocks to an organic merger, Unitarians and Universalists share with such groups as the Ethical Societies a commitment to liberal religious goals that makes continuing co-operation all the more desirable.

Some of our churches and the Ethical Societies have come to resemble one another closely during the past ten years of rapid growth. Both tend to be family-centered, with the Sunday school a principal attraction. Both are open-minded; neither depends upon an anti-religious or anti-Christian approach. Although Ethical meetings tend to be much simpler than our church services, the style and content of the leader's address tend to be similar to those of the liberal minister's sermon.

Unitarians, Universalists and Ethicals have co-operated in two succesful joint enterprises. For more than twenty years, we have worked together with Jewish and Quaker representatives to develop the religious education curriculum. As a result, our children have shared the same basic philosophy and course of studies.

The second successful joint project has been the Washington workshop of the Unitarian Fellowship for Social Justice, in which the Ethicals have taken an active part.

Further co-operation might prove equally fruitful in other fields. Sunday school and youth groups have profited from joint meetings in the past and might continue and expand these. Co-operation among leaders, now confined to two or three metropolitan areas, might be expanded to include an occasional joint national institute. Ethical publications, which maintain a particularly high standard of writing, might well be more widely circulated among Unitarians and Universalists. Such co-operation could increase the effectiveness of liberal religion on all fronts.

In singling out the Ethical Societies, I do not mean to exclude the hope for further co-operation with Liberal Jewish, Quaker, Humanist, Congregational, and other groups. What is essential is that our plans for Unitarian-Universalist consolidation do not eclipse Dr. Eliot's vision of a co-operative movement embracing *all* liberal religious groups.

Like goodbye, man

The Beat Generation has bleat its last. The bell tolled for it when *Life* gave it the multi-page treatment; not even the most determined non-conformist can stand that kind of publicity.

Signs of the end are all about us. One of the Sunday supplement magazines instructed its readers in the application of the beat-type eye-shadow and lipstick. The gum-ball machines in the drug stores now carry badges with "beatnik talk" on them. (Until recently, these same machines dispensed badges with such hep phrases as "Twenty-three skidoo" and "Oh you kid.") You can buy leotards through the Sears Roebuck catalogue. An era has ended.

The beatniks will, of course, remain alive (in a manner of speaking), but beards and sandals will no more signify revolt than does my uncle's raccoon coat.

One question now, at the beginning of a new decade: What will the next generation be like — the men and women who will graduate from college (or flunk out, or refuse to go) during the sixties? Will they rediscover the social conscience? Will these children of the war years reflect the frantic, broken homes of their childhood by seeking a tighter conformity? Will they carry on the nothing-doing theme of the disillusioned hipsters?

Or do we have a portent of the new era in the swastikas scrawled on the doors of synagogues?

Whatever it becomes, it will be a generation worth watching.

JOHN M. MORRIS

Open Forum *(continued)*

The capital funds of Unitarians are held by the American Unitarian Association (with the exception of a small amount held by the Western Unitarian Conference) while the greater portion of the capital funds of Universalists are held by state conventions, and only a small part by the Universalist Church of America. The definitive plan before us is a plan to consolidate the American Unitarian Association and the Universalist Church of America. It does not involve the state conventions. We shall consolidate almost all the Unitarian capital funds with only a small portion of the Universalist capital funds. A union which would be financially disproportionate, even if it were to include all the capital funds on both sides, will be ridiculously disproportionate without the major part of the Universalist funds, and even more ridiculously so if the Unitarian Development Fund succeeds.

Consolidation, such as will probably be enacted at Boston next May, on advice from the current plebiscite, will not commit any one of the state conventions. As separate corporations, they will have to take separate and independent action to turn over their funds to the consolidated denomination. With one exception, they have not stated that they intend to do this. The present mood of most state conventions does not indicate a willingness thus to give up their funds. Lest this be considered a condemnation of Universalists, let me hasten to add that the same mood prevails in the only Unitarian region which has any money — the Western Conference.

The revision of Article V on "Regions" which was made by the merger commission before Syracuse under pressure from the leadership of the regions and the state conventions, and passed by the delegates, makes even a future solution of this problem more difficult. Instead of saying, in the new constitution, that we expect these outlying funds to be consolidated, and urging the organizations holding them to take appropriate action to that end, we shall give the blessing of the Unitarian Universalist Association to the separate holding and administration of capital funds. This is the effect of the change in Article V, which eliminates all references to any control of regions by the General Assembly, and establishes firmly the principle of regional autonomy.

If love is not enough in marriage, good will is not enough in the proposed merger. Love can melt away quickly under the pressure of financial conflict, and good will can melt away as quickly under the pressure of the conflict inherent in these unresolved problems. A wise marriage counselor would urge us to hold up our headlong rush to the altar until we get some of these problems solved. — JOHN G. MACKINNON, *Indianapolis, Ind.*

GOOD TO SEE DARWIN HONORED, BUT WRITERS 'MISSED POINT'

To the Register: I am very glad to see the *Register* remembers Charles Darwin [November issue] and renders to him some form of homage. But . . . none of the contributors says anything worth while, nor do they seem to have grasped the full meaning of this process of change we call evolution . . .

"Darwin: Applied and Misapplied," by Richard J. Hill, misses the point, or the points. Social changes have taken place under the ever-dynamic forces of a growing population and technology, and Darwinism had nothing to do with this . . .

But the worst and the most offending contribution is "God's Work," by Floyd Jenkins, S.J. It is both a most shabby and brazen apology for the blunders and errors in what Fr. Jenkins has the effrontery to tell us is the "word of God." To the intelligent readers of the *Register,* this is an insult. . . . — J. M. MARTINEZ, *Miami, Fla.*

ONE KIND OF EDUCATION SHOULD BE ON SPEAKING TERMS WITH ANOTHER

To the Register: May I make one or two comments on Isaac Asimov's article, "Battle of the Eggheads" [October *Register*]? . . . the past few years there has been much more stress placed on an increase in the teaching of science than in the humanities. I don't see what Mr. Asimov is objecting to. If all education can now be included in the two main branches, science and the humanities, then it seems to me a student in one should at least be on speaking terms with the other.

There is one thing I think a scientist should bear in mind. It has been written that man cannot live by bread alone. That is as true today as it was three thousand years ago and will be true a thousand years from now. — W. C. ALLEN, *Palisade, Colo.*

DESCRIPTION OF OUR ECONOMY AS ECONOMIC HUMANISM 'WRONG'

To the Register: Henry Cabot Lodge's description of our economy as "economic humanism" rather than "monopoly capitalism" is wrong. I fail to see how Mr. Carnes [November *Register*] can accept and praise these empty words of Mr. Lodge. It poignantly shows that talk is cheap, particularly when it comes from the mouth of the country club set. — RICHARD SWERDLIN, *Cincinnati, Ohio.*

REGISTER CONTINUES TO RECEIVE COMMENTS ON ALTERED FORMAT

To the Register: We, myself and my family, agree that the new format is not as good as the old. It appears cheap. . . . In leaving out Mrs. Blanshard's Washington column, you are leaving out the best part of the magazine for us. — C. P. STEVENS, *Escalon, Calif.*

To the Register: My two cents worth re the new format is that I do *not* miss the Blanshard "column," that the appearance of pages and type is an improvement . . . — R. W. COTTEN, *San Diego, Calif.*

To the Register: . . . In the past, the president's message has appeared near the front of the paper. [Now] . . . it is on the [next to the] last page. . . . I trust that in the future . . . "Frankly Speaking" will be given its proper setting. . . . — ANNIE M. FILOON, *Boston.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

AMERICA STILL SUFFERS FROM CIVIL WAR

THE ANGRY SCAR. By Hodding Carter. New York: Doubleday & Company, Inc. $5.95.

With the scrupulous attention to detail characteristic of a good journalist and in the smooth-flowing prose of a fine writer, Hodding Carter tells the story of Reconstruction and the "angry scar" it left on the corpus of the South.

Writing as a southern liberal, Carter — Pulitzer Prize winning editor of Mississippi's *Greenville Delta Democrat-Times* — expresses sympathy for both sides. His talent for capturing personalities on paper does much to enliven the historical account and recreate it for the reader. His bibliography is respectable, and his use of source material very effective.

The bitterness engendered by the Civil War and its aftermath died in the North — the victorious North — far sooner than in the defeated South, Carter writes. Indeed it is not yet dead, and we cannot expect its passing for quite some time, he predicts.

In his foreword, Carter states what well may be taken as the moral of his work: ". . . it has been almost as unfortunate for our nation that the North has remembered so little of Reconstruction as that the South has remembered so much."

JULIE BASKES
Beacon Press

WRITINGS REVEAL LEADER AS PROPHET

FREDERICK MAY ELIOT: An Anthology. Edited with an introduction by Alfred P. Stiernotte. Boston: Beacon Press. $5.

Frederick May Eliot was a man whom, I fear, too many misunderstood during his lifetime. This volume, judiciously edited by Alfred P. Stiernotte, will do much to set the record straight. It is composed of selections from speeches, articles, and books, comprising the most pertinent and poignant parts of Dr. Eliot's writings, arranged under orderly titles and groupings.

One sees from this anthology a leader of great moral conviction: *" . . . the experience of a moral imperative is real and inescapably important. When that experience comes, I believe that I cannot disobey its summons except at the cost of my self-respect and the betrayal of my honor. For me, at that moment, there is an absolute and ultimate difference between right and wrong"*; a firm believer in man: *"Just think for a moment what it means, this amazing fact that man, the product of the soil, climbing up the long slopes of evolution, so weak in so many ways, here for so brief a time, should yet have the courage to try to control his own destiny by conscious, deliberate purposes; and — which is even more marvelous — in some degree succeeding in that daring enterprise"*; and, above all, a strong and active believer in the denomination which he served so well: *"We happen to be the heirs of a tradition of religious unity that is wholly in line with the present needs of mankind."*

Here we hear Dr. Eliot speaking on such diverse topics as the Unitarian-Universalist merger, the exclusion of Unitarians from the Federal Council of Churches, the education of the liberal minister, Jefferson's religion, belief in God. Here we have, however, not only an insight into Dr. Eliot's thinking, but throughout the entire book we also have a challenge to our own. In addition to being an able and inspiring administrator, Dr. Eliot was a prophet to his times, and it is that side of his nature which this too brief book reveals

Dr. Stiernotte has appended a fine and thorough bibliography for those who wish to read further.

RUDOLPH W. NEMSER
First Congregational Unitarian Church, Inc., of Harvard, Mass.

20TH CENTURY RESTS UNEASILY ON 18TH CENTURY BASE

THE PURSUIT OF HAPPINESS IN THE DEMOCRATIC CREED: An Analysis of Political Ethics. By Ursula M. von Eckardt. New York: Frederick A. Praeger, Inc. $4.50.

Here is another first-rate study brought out by Praeger, which continues to publish books that deal with important contemporary problems. The question considered is whether the eighteenth century foundation of the democratic creed is a valid foundation today despite the nihilism of nineteenth and twentieth century thought.

Miss von Eckardt analyzes in philosophical and practical terms the meaning and significance of that famous phrase, "the pursuit of happiness," upon which the bulk of our democratic creed rests. The greater part of the book is concerned with a historical and philosophical analysis of the phrase as the eighteenth century mind understood it. The final section is an evaluation of the doctrine for contemporary times in light of the main currents of nineteenth and twentieth century thought. The doctrine finally is analyzed and defended in practical terms.

The author stresses that an acceptance of the political consequences of the eighteenth century pursuit of happiness ethic demands a repudiation of nineteenth and twentieth century nihilistic thinking. She then asks the big question: "Is such a repudiation possible?" Her answer is a "yes" that rests upon a skepticism of ultimate questions of a metaphysical nature, and an acknowledgment that the measure of any political philosophy or institution is how well it answers human needs and wants.

This book will be of more value to the political scientist than to the intelligent layman, though such a theme deserves a wide audience. I imagine that the political scientist would wish that the author had devoted more time to "research and definition" of nineteenth and twentieth century thought and to the discussion of the validity of the doctrine today.

RICHARD T. LA BRECQUE, JR.
Harvard University

CASEBOOK REISSUED FOR JUNG'S THEORIES

THE INNER WORLD OF MAN. By Frances G. Wickes. New York: Frederick Ungar Publishing Co. $5.50.

Two decades since its first appearance, this moving depiction and application of Jung's analytical psychology has been reissued by Ungar.

The book's first advent drew the blessings of Dr. Jung, which is of some encouragement as one goes through the early chapters on the basic concepts of the analytical system. The greater part of the work, however, covers case histories stockpiled by the author. Fortunately Frances Wickes is a skilled writer as well as a psychologist, with a novel and children's books to her credit.

The most intriguing portion of this study, and my real motive for sketching my personal impression, is the gallery of utterly fascinating drawings and paintings at the book's end. Psychodrama at its best, this section is particularly fertile in possible symbols for liberal religion. Those who attempt to enter by a too rational or logical door are due for a shock, for here the naked voice of the human unconscious speaks its own language. I hear more from those 79 plates than from the preceding 313 pages of text, and I am truly overwhelmed by what they say to me.

CARLYLE HAYNES MEACHAM
Unitarian Church of Anne Arundel County, Md.

BROADCASTERS CONFRONT PROBLEMS OF FREE SPEECH

FREEDOM OF SPEECH BY RADIO AND TELEVISION. By Elmer E. Smead, with an introduction by Morris L. Ernst. Washington, D.C.: Public Affairs Press. $4.50.

Morris Ernst in his introduction to *Freedom of Speech by Radio and Television* writes that Professor Smead's book enables the reader to "think and think and think." This is probably one of the most accurate judgments possible. What Smead does with enviable clarity and succinctness is to trace the history of the ways in which major issues confronting American broadcasters, with regard to the control of program content, have been handled by the individuals and groups concerned. The result of the author's skillful treatment of his materials is a straightforward picture of the complex problems, relationships, and motives that lie behind public discussions of freedom of speech in broadcasting.

The book also provides a remarkable amount of data which cannot be obtained from other sources easily. Smead was obliged to examine many reports of obscure congressional committees and the statements of the broadcasters in their own publications in order to collect the necessary facts for his history. Other students of the subject will be indebted to him for his painstaking research.

The average reader as well as the specialist, however, will feel a little cheated by the book. It is regrettable that a man who so competently deals with his subject does not venture to tell his readers what he thinks can and ought to be done about the problem of the regulation of broadcasting. Amateurs are so quick to criticize radio and television that an expert's word would be of particular value and interest.

ROBERT W. HANEY
Harvard Divinity School

UNPUBLICIZED DETECTIVES FIGHT MAIL FRAUD

THE SILENT INVESTIGATORS: The Great Untold Story of the U. S. Postal Inspection Service. By John N. Makris. New York: E. P. Dutton & Co., Inc. $4.95.

An agency which has operated with unusual efficiency but without publicity for the past two hundred years is the United States Postal Inspection Service, established by the first American Congress and now the oldest of federal law-enforcement groups. Its principal function is to inspect the mails, when it is legally possible to do so, against their use for extortion, forgery, deception, criminal threats, etc., and the more legally delicate tasks of intercepting and identifying the heavy traffic of pornographic, lewd, salacious, and indecent literature in the mails. Until recently the inspection service has sought to avoid publicity of its work under the assumption that "publicizing crime always brings imitators." Now the service has concluded that "the cost to the public of crime committed by mail is so tremendous that only widespread awareness of the frauds and deceptions upon the unsuspecting can help break the back of those vicious rackets at a savings of a least a hundred million dollars annually."

Thus, the occasion for John N. Makris' able and fascinating story of the inspection service and its long battle to protect the public. The chapters deal with the use of the mails for extortion and deception by groups all the way from the big-time gang operators to the Lonely Hearts Club and the "I Am" movement. Since the work of the inspection service is largely detective in nature, the chapters read like detective stories. An attempt is made by the author, however, to relate the periodic upswing of the unlawful use of the mails with general social and

economic disorganization of society, as in the Harding period.

The author does not become involved in the more delicate and controversial problems of censorship except insofar as he mentions the legal problems which have confronted the inspection service and the Department of Justice in their attempts to assemble facts, interpret them, and to proceed toward a prosecution. Legislation and court decisions on this problem have come with considerable frequency but with less conclusiveness. These are issues which always will be difficult to interpret and to define.

ERWIN A. GAEDE
Unitarian Society of Westwood, Calif.

REALISTIC STORIES PROMPT HELPFUL DISCUSSIONS

TENSIONS OUR CHILDREN LIVE WITH: Stories for Discussion. Edited by Dorothy T. Spoerl. Boston: Beacon Press. $3.50.

No finer tool for parent and teacher has come into my hands than this collection of open ended stories. Being open ended, in the sense of unfinished, tales of real life situations of children, they initiate discussion in themselves.

William Ellery Channing stated that "The great end in religious instruction . . . is not to stamp our minds irresistibly on the young, but to stir up their own . . . to awaken the conscience, the moral discernment, so that they may discern and approve for themselves what is everlastingly right and good." This sounds fine, but many of us ask, "How?" Here is an excellent "How."

The people, language, and issues seemed real to me, but the acid test took place at our supper table after dessert when I casually said to my twelve-year-old son, "What do you think of this?" I opened the book without selectivity to a story entitled *Price of Admission* in the section on "Ethical Issues." When I read it, Chip's comment was, "Is that all?" I nodded, and then a discussion began with his sisters and mother which lasted until bed time.

Although in this case there was no need to raise questions, the back of the book contains a section with ideas and questions for discussion on each of the fifty-three stories. For those who frequently lead discussions with children in the field of values, and for any teacher concerned with social and ethical concepts in teaching, this book brings into sharp focus the issues which our children face.

Dorothy Spoerl has done a much needed job in this collection and should be congratulated for her excellent suggestions in the introduction of ways and times in which to use the stories.

SAMUEL A. WRIGHT
Unitarian Church of Marin, Calif.

LIBERAL WINS IN BOOK OF JOB

THE CRUEL GOD: Job's Search for the Meaning of Suffering. By Margaret B. Crook. Boston: Beacon Press. $3.50.

The biblical Job comes vividly alive in this well rounded and readable study of one of the Old Testament's most modern books. Starting with the "wisdom schools" of early fifth century B.C. Judaism, out of whose thought and practice the book arose, Miss Crook shows dramatically how radical are the author's questions and how advanced is his answer to them.

By a careful chaper-by-chapter commentary amounting to a new critical edition of the text, the question is raised inescapably: "Is it all one to God whether a man be righteous or a sinner?" Job deeply shocks his comforters by maintaining his integrity while they, according to tradition, take his misfortune to be evidence of sin. By maintaining his own judgment of himself against God, Job qualifies as one of the first Unitarians of record.

The answer is equally liberal and modern in Miss Crook's eloquent and illuminating words:

> *". . . given the conception of unity in creation, the disastrous and tragic elements in human life must find their excuse for being in that unity. The triumph over tribulation that Job achieves comes when he recognizes the priority of positive intention on God's part. . . . Creation is not founded upon evil. Man must take evil in his stride: it is not the ultimate, either in God's intention or the human situation. For the philosopher this is an assumption . . . for Job it is a matter of insight . . ."*

This is a translation from the writer's thought-world to ours, and some may wish to go a step further to translate God to Universe, but the point remains central to religious faith and distinctively liberal.

The dogmatists are the losers in Job; it is the self-reliant independent-minded liberal who receives God's blessing. To be sure, Job is humbled and abashed, but, despite his inability to answer all his questions, Job finds an affirmative and creative place as co-worker with the spirit that made the world. This is still main-line Unitarianism, and it is good to have it interpreted so graphically as yet another liberal climax of Jewish thought as recorded in the Old Testament.

Miss Crook, originally a British Unitarian minister, was for thirty-three years professor of Old Testament at Smith College. Only other scholars can challenge or support Miss Crook's interpretation, but a parish minister can testify that this book, imaginatively absorbed, will nourish the religious life of liberals. As conditions in the 1930's enabled us graphically to understand the prophets, now perhaps we are ready to understand the high personal religion of the later Old Testament. In such an effort *The Cruel God* will be of great help.

NATHANIEL LAURIAT
Church of Our Father (Unitarian), Lancaster, Pa.

Thoughts for Meditation EDITED BY JACOB TRAPP

A Welcome to All Good Thoughts

When we think, when we search after truth, when we aspire to bring our lives into harmony with the best we know, when we wish to put ourselves in league with all the better and nobler forces of the world, then we are most truly ourselves; then we become aware how great are the heights and how rich the rewards of living.

May we enter into this higher life of the spirit today. May we give a welcome to all good thoughts, to all generous impulses, and may they more and more abide with us; so that gradually, little by little, our lives shall be transformed and transfigured by them.

William M. Salter

Religion is to Encourage Growth

It has been the fault of all sects that they have been too anxious to define their religion.

They have labored to circumscribe the infinite and shut it up within a few lines of an abstract creed.

Our views are necessarily imperfect, and ought continually to be enlarged.

Religion, which is a way and a spirit rather than a rigid doctrine, demands the highest possible activity and freedom of the soul.

Every whisper of the divine voice should be heard.

Every gleam of truth should be welcomed with joy and followed with eagerness.

The wisest theologians are those who have caught but faint glimpses of a profounder reality, — who have taken their first lessons, and whose business it is to grow in the love and knowledge of the truth.

Creeds that set bounds to thought, and tell us where inquiry must stop, are hostile to this growth.

To express our own minds frankly, directly, fearlessly, is the way to reach other minds.

In proportion as a man dilutes his thought and suppresses his conviction, to save his orthodoxy from suspicion, he clouds and degrades his intellect, as well as undermines the manliness and integrity of his character.

Let us learn to be just to ourselves, to speak from our own souls, and know the happiness of breathing the air of freedom.

William Ellery Channing

Credo

These things I do believe:
That I am child of earth,
It is my home.
Not only does its strong firm crust
Support my house,
And its rich depth of soil
Supply my food,
But the far beauty of its autumned hills
To joy excites my spirit;
The formed perfection of snowflake and leaf
Shapes me to match its loveliness;
And the awed wonder of its starry skies
Lifts me to wordless worship.
These things I do believe:
That I am child of man.
Of his flesh born
One with all creatures, life linked to life
Since that first day;
And through my body now the mystery repeats
To birth the future.
But binding man to man is spirit too,
The tempering fire of his humanity.
Mind's search by mind, the heart's response,
The eye's quick flash of understanding.
Here at the inner depths the true man dwells
And knows his brotherhood.
These things I do believe:
That I am child of God.
I know not how.
Creation's meaning and the reason plain
For suffering's way,
And spiral galaxies, and summer rain,
I cannot know.
But when my spirit seeks to be aware
And, silent of self, turns to find holy light
In human face, in birdsong, sky and sea:
Then, truly then, earth is my home,
And I am child of God.
These things I know.

Alice Berry

From Day to Day, from Strength to Strength

Let this, and every dawn of morning, be to you as the beginning of life; and let every setting sun be to you as its close; let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves; so, from day to day, and strength to strength, you shall build up, by Art, by Thought, and by Just Will, an Ecclesia, of which it shall not be said, "See what manner of stones are here," but, "See what manner of men."

John Ruskin

of the Unitarian World

PRELIMINARY SCHEDULE IS DRAFTED FOR POSSIBLE LAST 'MAY MEETINGS'

A preliminary schedule has been drafted for what may prove to be the last Unitarian "May meetings" in history, May 19 through 24.

Major business at the annual meeting of the American Unitarian Association, one of approximately twenty-five organizations which conduct or sponsor events during that period, may be a vote on a plan to consolidate the AUA with the Universalist Church of America. If the plan is adopted, the first meeting of a new Unitarian Universalist Association will be held the following spring.

Under the by-laws as now phrased, however, the new denominational organization might meet in either April or May, and the "May meetings" designation presumably would be abandoned. It would be relatively meaningless to Universalists, whose General Assembly has met biennially in the summer or fall.

The Universalist General Assembly will hold a special meeting at the time of the 1960 Unitarian "May meetings" for possible simultaneous action on the consolidation plan.

A feature of the 1960 "May meetings" is to be a Theodore Parker commemorative service. The AUA annual meeting will be May 23 and 24. Other events tentatively scheduled include:

Thursday, May 19: Registration, annual meeting of the General Alliance of Unitarian and Other Liberal Christian Women, a "May meetings" supper, and a Unitarian Service Committee program.

Friday, May 20: General Alliance annual meeting (continued) and dinner; Berry Street Conference; Unitarian Ministers Association luncheon and annual meeting; Religious Arts Guild meeting; dinner meetings of the Liberal Religious Peace Fellowship, the Unitarian-Universalist Society for Alcohol Education, and Liberal Religious Youth; and the Ware Lecture.

Saturday, May 21: Education Day conference and workshops, Unitarian Laymen's League annual meeting and luncheon, Unitarian Service Committee board and annual meetings, Unitarian Fellowship for Social Justice and Cosmotheist Society annual meetings, and an address sponsored by the Colloquium on the Nature of Man.

Sunday, May 22: Meetings of the United Unitarian Appeal directors and the Unitarian Historical Society, junior choir festival, Unitarian Christian Fellowship supper, UFSJ dinner, and anniversary service.

Monday, May 23: Delegates luncheon, Living Tradition of the Unitarian Ministry service, and theological school alumni dinners.

Tuesday, May 24: United Unitarian Appeal luncheon and annual meeting, and Parker memorial service.

The AUA Program Committee, which drafted the preliminary schedule, emphasized that it is subject to change and that further details will be available later.

Materials Distributed For Ministerial Supply

Printing and distribution of informative pamphlets directed to persons interested in the ministry has inaugurated a program being developed to meet the ministerial needs of Unitarian growth.

The materials are being made available to Unitarian youths in churches and fellowships, college students, and ministers of other denominations who express an interest in transferring to the Unitarian ministerial fellowship. The Rev. John W. Brigham, associate director of the Department of the Ministry, said that some of the materials have been printed and others will be available soon.

Mr. Brigham, who also is part-time field representative of the Stevens Fellowships Committee, joined the department last July with the task of developing such a program after the North Shore Unitarian Society of Plandome, New York, offered a $13,700 contribution to the American Unitarian Association to make it possible. He also travels about the country conferring, interviewing, and presenting the need for a growing Unitarian ministry and following through on inquiries and suggestions that reach his office at 25 Beacon Street, Boston.

Mr. Brigham reported that the department anticipates a need for at least thirty-four ministers this year, but that theological school rosters indicate that eighteen men may be graduated in June, meeting only one-third of the need. He said that on the basis of a Department of Extension growth projection (see November *Register*), the denomination by 1961-62 will be adding twenty-five new churches a year, each seeking a full-time minister.

"It is in this increasing need," he said, "that we see the critical point — as the ratio of ministers to churches grows increasingly out of balance."

Of present needs, Mr. Brigham said that "at the moment you read this, you may safely assume that at least thirty-four churches are seeking a minister and that twelve other churches are searching for an associate or an assistant minister." Experience shows, he added, that eight or more ministers will die, retire, or resign during the year.

Although about two hundred persons, thirty to forty of them ministers of other denominations, make inquiries in a year, and eight to twelve of the ministers transfer to the Unitarian ministerial fellowship, Mr. Brigham said the major source of supply is within Unitarian ranks: Liberal Religious Youth and Channing-Murray student organizations and laymen in churches and fellowships.

"It is these sources that need attention and encouragement," he said.

Minister Urges Churches Be Required to Pay Taxes

A proposal that churches pay taxes was made recently in a sermon broadcast by the Rev. David R. Kibby, minister of the Unitarian Church of Pittsfield, Massachusetts.

"I move," said Mr. Kibby, "that the municipal, state, and federal governments be empowered to tax church properties and operations that are not purely in the public interest by objective standards, and at a standard rate fairly assessed."

Such taxation might force Pittsfield Unitarians "to increase our annual giving by at least $2,000," Mr. Kibby said. But it also might make church buildings "more functional and less ornate," he said, and result in their location in "equally accessible but less prominent places." And he added that it might force churches to give up unneeded land.

He also saw the possibility that taxation might lessen "the pressure for public funds for non-public schools."

Mr. Kibby saw "a certain erosion of public morality" as a result of church exemptions from property and income taxes.

" . . . benefits so derived at public expense," he said, "further the cause of false religion by someone's standards."

Mr. Kibby said that "Unitarians are supporting other religious groups just as they are supporting us" and that government is "subsidizing religion by collecting funds from the unchurched."

PARISH PHASE OF DEVELOPMENT FUND CAMPAIGN PRODUCES FIRST $54,000

Unitarian churches and fellowships have turned in more than $54,000 in the parish phase of the combined campaign of the Unitarian Development Fund and the United Unitarian Appeal, Percival F. Brundage, general chairman, announced late in December.

Pointing out that the sum represents only contributions actually in hand, Mr. Brundage said that many more thousands of dollars are expected as churches and fellowships complete their campaigns and fulfill their pledges.

"Almost all local groups have gladly accepted the individual church goals suggested by the Development Fund and UUA," the general chairman said, "and this in itself is strong evidence of the willingness of Unitarians everywhere to provide the funds needed for our rapidly expanding denomination."

Meanwhile, as 1959 drew to a close, the grand total of gifts to the $3,200,000 Development Fund reached $1,029,000.

Substantial contributions to the advance and special gifts phases of the campaign have set the pace thus far, Mr. Brundage said. Gifts received include the following:

One gift of $150,000; two of $100,000 each; four of $50,000; three of $25,000; one of $20,000; one of $15,000; one of $12,000; three of $10,000; one of $8,000; two of $6,000; twelve of $5,000; five of $4,000; five of $3,000; three of $2,500; one of $2,000; six of $1,500; and twenty-four of $1,000.

This roster of larger gifts underscores the necessity of obtaining pace-setting gifts at every campaign level, Mr. Brundage said. Citing the case of Tennessee Valley Unitarian Church in Knoxville — the first church to report a completed UDF-UUA campaign and complete success — Mr. Brundage said that there were one gift each of $500, $100, $90, and $50, as well as eighty-seven other gifts in smaller amounts. Ninety per cent of the church's listed families contributed.

"Many individual contributors have enclosed messages with their gifts," Brundage said, "and it is enormously encouraging to learn in this way of the great satisfaction which Unitarians feel in being able to serve the whole cause of liberal religion in this way."

The chairman cited the following letter as "one of the most inspiring and heartwarming" of those received:

"On July 24 I turned over . . . a stock certificate . . . with instructions to transfer ownership to the Unitarian Development Fund. . . . Total value of the shares is around $1,300 on the basis of the present market.

"I am deeply pleased to make this contribution which is the largest I have ever made by about three-fold. In value it represents 20 per cent of my annual income. Unitarianism has come to be the most absorbing value (or set of values) in my life, hence I want to see it grow from a firm base. No longer do I want to be a member of an inadequately financed denomination."

One Hundred Unitarians Protest Plight of Uphaus

A letter to the governor of New Hampshire, signed by approximately one hundred Connecticut Unitarians, protested action against Dr. Willard Uphaus prior to his commitment to jail December 14 for refusal to divulge a list of names to state investigators of subversive activities.

The signers were members and friends of the First Unitarian Congregational Church of Hartford. They asserted that the interrogation of Dr. Uphaus infringed on the rights of assembly and freedom of speech.

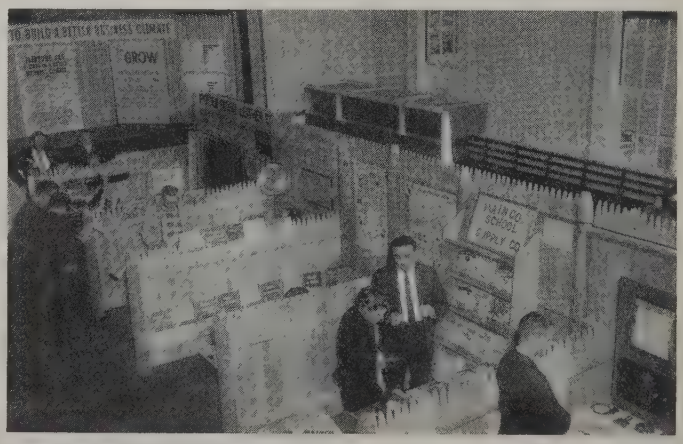
Dr. Uphaus, a Methodist layman of New Haven, Connecticut, was committed to jail by Superior Court Judge George R. Grant, Jr., of Concord, New Hampshire, for one year or until he supplies the details sought by Attorney General Louis C. Wyman. He repeatedly has refused to disclose the names of persons who participated in 1954 and 1955 activities at his World Fellowship Center at Conway, New Hampshire. The state has contended that some of the guests were subversive.

Dr. Uphaus had been free in $1,500 bail since January 5, 1956, when he was cited by Judge Grant and ordered to jail to remain until purged of contempt. Commitment was stayed for appeals to the New Hampshire Supreme Court and later the United States Supreme Court. Both courts sustained the New Hampshire procedure.

The decision in the latter court, however, was five to four, and Justice William J. Brennan, Jr., dissenting, expressed the belief that the purpose of the demand on Dr. Uphaus was "exposure for exposure's sake." The Hartford Unitarians expressed their agreement with Justice Brennan.

The case drew editorial comment from the Rev. J. Arnold Meardon, minister of the Melrose (Massachusetts) Unitarian Church. He wrote in the church newsletter: ". . . I think an injustice is being done: a man is going to prison for rightfully refusing to betray his conscience by turning informer. During the McCarthy nonsense the New Hampshire attorney general demanded from Uphaus the guest list of World Fellowship Center and his correspondence with prospective speakers. At his hearing he answered all questions about himself but refused to surrender the desired information. He was aware that a cross index was being compiled of persons suspected of having 'subversive ideas,' and that it was likely the names of the World Fellowship guests would be added to it, for future harassment. Dr. Uphaus knew them to be innocent, and no contrary evidence was offered. . . ."

Mr. Meardon urged sending a check, "however small," to the Willard Uphaus Defense Fund, Conway, New Hampshire.



INDUSTRIAL EXHIBITS AT CHURCH FAIR: Members of the First Congregational Parish in Canton, Massachusetts, added industrial exhibits to the standard handicraft sales during their fall church fair. The church sold booth space to ten local industries which erected displays of their products.

NOMINEES ANNOUNCED FOR 1960 ANNUAL MEETING OF AUA

For Moderator

(to serve for a term of two years)

Dr. James R. Killian, Jr., Cambridge, Massachusetts

Member, Unitarian Society of Wellesley Hills, Massachusetts, and former Chairman of the Standing Committee. Served on A.U.A. Board of Directors 1947-49 and formerly a member of the Executive Committee. Graduated from the Massachusetts Institute of Technology in 1926; served in various executive capacities at M.I.T. since 1927, becoming President of the Institute in April of 1949. During his presidency, the Institute established a School of Humanities and Social Studies; a "double major" course of study; a School of Industrial Management; and a Center for International Studies. Having an extensive record of service to the government, Dr. Killian was Chairman of the President's Board of Consultants on Foreign Intelligence Activities from 1956 to 1958 and is currently a member of that Board; Chairman of the Board of Trustees of the Institute for Defense Analyses, 1956-57; member of the Science Advisory Committee of the Office of Defense Mobilization, 1951-57, and Chairman of same when it became the President's Science Advisory Committee late in 1957 until July, 1959, but still serving as a member of the Committee; member of the President's Communications Policy Board, 1950-51; the President's Advisory Committee on Management, 1950-52; the Board of Visitors of the U. S. Naval Academy, 1953-55; the Committee for the White House Conference on Education, 1954-56; and Chairman of the Army Scientific Advisory Panel, 1951-56. Dr. Killian has served as a Director and Trustee of many institutions and is the recipient of numerous honorary degrees and certificates of merit and appreciation from national and governmental sources. From November, 1957, to July, 1959, Dr. Killian served as Special Assistant for Science and Technology to President Eisenhower and is now currently Chairman of the Corporation of the Massachusetts Institute of Technology.

For Three Vice-Presidents

(to serve for a term of one year)

Nathan Phillips Dodge, Jr., Omaha, Nebraska

Member, The First Unitarian Church of Omaha; Trustee, 1948-59; and Board Chairman, 1953-56. Elected delegate, Omaha City Charter Convention, 1956, and present member, Omaha City Council; Director, National Council of Christians and Jews. Former President, Omaha Real Estate Board; current President, Nebraska Real Estate Association; Regional Vice-President and Director, National Association of Real Estate Boards; Charter Member, International Real Estate Federation; Board Chairman of the Omaha Savings Corporation and Director of the Council Bluffs Savings Bank, National Finance Company, West Lawn Cemetery, and Harvard Alumni Association. Mr. Dodge is President of the N. P. Dodge Company.

Emily Taft Douglas (Mrs. Paul H.), Washington, D. C.

Moderator of the A.U.A., 1958-60. Former Contributing Editor of *The Unitarian Register.* Recipient of the General Alliance "Citation to Distinguished Unitarian Women," May, 1955. Mrs. Douglas, wife of the Senator from Illinois, was once a congresswoman-at-large from her state. She was appointed the one woman on a seven-man committee to study UNRRA in Europe in the summer of 1945. In 1951 she was appointed adviser to the United States delegation to the Sixth General Conference of UNESCO meeting in Paris. Mrs. Douglas is the daughter of Lorado Taft, the late sculptor. A graduate of the University of Chicago, she has been awarded honorary degrees by MacMurray College and Lindenwood College. She is the author of *Appleseed Farm,* a story for juveniles about Johnny Appleseed.

Sidney P. Lathrop, Portland, Oregon

Member, West Hills Unitarian Fellowship, Portland, Oregon, and member of the Executive Committee; formerly President, 1956-57. Moderator, First Unitarian Society of Portland, 1953-54. Chairman, Northwest Unitarian Summer Conference, 1957; President, Northwest District Conference of P.C.U.C., 1959; member of the Board, Pacific Coast Unitarian Council, 1957-60, and President of the Council, 1959-60. Mr. Lathrop is a consulting civil engineer.

For Six Directors

(to serve for a term of three years)

Harry Banoff, M.D., Los Gatos, California

Member, Unitarian Fellowship of Los Gatos, California. Former membership in San Gabriel Fellowship; First Unitarian Church, Los Angeles; First Unitarian Church, San Antonio. B.A., University of Illinois; M.A., New York University; M.D., University of Southern California. Diplomate, American Board of Ophthalmology; Fellow, American Academy of Ophthalmology and Otolaryngology; private practice of ophthalmology in Los Gatos, California. Member, Board of Directors, Pacific Coast Unitarian Council, 1955-59; President, Pacific Coast Unitarian Council, 1957-58; Member, Executive Committee, Pacific Coast Unitarian Council, 1959-60; Pacific Coast Chairman, 1957 Unitarian Service Committee Campaign Committee; National Vice-Chairman, 1959 Unitarian Service Committee Campaign Committee. Member, Committee on Extension and Fellowships; and Vice-President of the A.U.A., 1958-60.

Joseph L. Fisher, Arlington, Virginia

Member, Unitarian Church of Arlington, Virginia, and past Chairman, Board of Trustees; former teacher, School of Religion, Arlington Church (5 years). Member, Middle Atlantic States Council; Chairman, Committee on Organizational Relationships, M.A.S.C. Member, Executive Committee, Joseph Priestley Conference of Unitarian Churches. Past member, Greater Washington Committee for Unitarian Advance. Mr. Fisher is President and Executive Director of Resources for the Future, Inc., a research and educational foundation established with the cooperation of The Ford Foundation.

William B. Norris, Cleveland, Ohio

Member and past President of the Board of Trustees of The First Unitarian Church of Cleveland, Ohio. Other local church offices held: President, Men's Club; Chairman, Every Family Canvass Committee; and church school teacher. Member, Joint Merger Commission. Attorney at Law and presently Secretary and Counsel for Carling Brewing Company Incorporated; formerly associated with Hahn, Loeser, Keough, Freedheim & Dean, Cleveland, Ohio. Member, Cleveland, Ohio, State and American Bar Associations; formerly Chairman of both Public Relations Committee and Law In Your Life Week Committee, Cleveland Bar Association. Director, The Colonial Iron Works Company, Cleveland, Ohio. Vice-President and member of the Executive Committee of the A.U.A., 1959-60.

Edward B. Ratcliffe, Ancaster, Ontario, Canada

Member, First Unitarian Church of Hamilton, Ontario, Canada, past President, and Chairman of the Building Committee. President, Meadville Unitarian Conference, 1958-59; President, "Angel-

(Continued on next page)

AUA NOMINEES

(*continued from page 21*)

stone Limited" and President, "Abbotsford Homes, Limited." Mr. Ratcliffe is a professional engineer.

Frank H. Schramm, Burlington, Iowa

Member, Secretary and past President, Unitarian Fellowship of Burlington. Former Director, Western Unitarian Conference; past regional campaign director, United Unitarian Appeal. Chairman of the Board, Meadville Theological School; Trustee of the School of Religion at the State University of Iowa; and member of the Executive Committee of the Development Fund. Past President of the Social Service League. Currently completing first term as Director of the A.U.A.; Vice-President of the A.U.A., 1954-57; member of the Executive Committee; Chairman of the Budget Committee; and member of the Committee on Extension and Fellowships. Mr. Schramm, a department store executive, is President of J. S. Schramm Company, Burlington.

Charles F. Van Dine, Dayton, Ohio

Former President of Board of Directors of the First Unitarian Church, Dayton, Ohio; former Superintendent of Church School and member of Finance Committee. Manager of Inventory Control of Delco Products Division of General Motors Corporation. Former member of the Board of Directors of the Western Unitarian Conference and Chairman of the Nominating Committee; past Adviser for L.R.Y. Summer Conference work for Western Conference; and Adviser at four continental L.R.Y. Conventions. Member, Board of Patterson District of Miami Valley Council of Boy Scouts of America; member, Associate Board and of the Organization and Extension Committee of Miami Valley Council of Boy Scouts of America; member, Traffic Safety Committee of Chamber of Commerce of Dayton, Ohio. Director of the A.U.A., 1959-60.

NOTE: If the American Unitarian Association and the Universalist Church of America vote to consolidate in May, 1960, the terms of the Moderator and the Board of Directors will be shortened to one year.

Five Liberal Churches Form Cleveland Council

Ratification by five Unitarian and Universalist churches and fellowships officially has launched the Greater Cleveland Unitarian-Universalist Council. Officers elected by the council are Robert DeForest, Unitarian Society of Cleveland, chairman; Robert Auldt, First Unitarian Church, vice-chairman; and Miss Ellen Wadsworth, West Shore Unitarian Church, secretary-treasurer.

TWO UNITARIAN LEADERS TAKE ISSUE WITH CATHOLICS ON BIRTH CONTROL AID

Leaders in two continental Unitarian organizations took issue, one directly and the other obliquely, with Catholic views on dissemination of birth control information through the United States foreign aid program as the issue flared into public prominence in late November and December.

Statements by Mrs. Paul Blanshard, executive director of the Unitarian Fellowship for Social Justice, and Fred A. Brill, Jr., president of the Unitarian Laymen's League, were circulated widely through the press.

The issue also drew a quick response from Unitarian ministers, some of whom commented upon it in church newsletters and many of whom based sermon topics upon it.

The issue was raised in the "Draper report" of a special presidential study committee, which recommended that the United States give birth control aid and information to nations requesting it. Shortly afterward, a convocation of Catholic bishops in Washington, D.C., denounced the use of foreign aid funds for the encouragement of birth control.

President Eisenhower, emphasizing his respect for the Roman Catholic Church, stated in a December 2 news conference that he "cannot imagine anything more emphatically that is not a proper political or government activity or function or responsibility" than birth control.

Mrs. Blanshard's statement declared that the UFSJ is "unalterably opposed to the Catholic bishops' statement on birth control" and that "it will publicly support the Draper report to the Foreign Relations Committee and all efforts by the United States in foreign aid or through the United Nations to help birth control state programs in India, Japan, Puerto Rico, and all other countries where the population explosion is outstripping improved methods in food production."

"Complete knowledge of modern techniques of birth control and family planning," the statement declared, "is the twentieth century answer to the abortions and sterilizations of the nineteenth century. It is grossly unfair for the Catholic bishops to couple in the same sentence 'birth control, abortion, and sterilization.' "

Mr. Brill saw presumption in such actions as that of the Catholic bishops. He said:

"It is presumptuous for any religious group to impose on others a taboo against the most humane means known to science for voluntary control of population growth.

"No ecclesiastic voice was raised at the offer of aid to neighbor nations when it involved military agents of death and destruction, but there is a chorus when the request is for peaceful means of averting human misery, starvation, and want.

"For the United States to withhold knowledge and equipment for humane population control, when requested in the foreign aid program, would be moral hypocrisy, while the parable of the good Samaritan is being preached in all our pulpits."

The Rev. Walter Donald Kring, minister of the Unitarian Church of All Souls, New York City, took issue with the President's views in the *All Souls Unitarian*, where he wrote: "The President said recently that the problem of population control is purely a religious one. Rather it is a political one with such religious implications that no one in political circles wants to deal directly with the issues involved."

Dr. Harold Scott, minister of the First Unitarian Society of Salt Lake City, Utah, wrote in the church's newsletter: "Gradually the birth rate increases while the death rate diminishes. This crisis in the crowded countries is a threat to our country and to the future of mankind. War, pestilence, and starvation are not very good solutions."

Other ministers emphasized religious aspects of population control.

The Rev. Richard R. Gross, minister of the Keene (New Hampshire) Congregational Society (Unitarian), wrote in the church's newsletter: "When we speak about birth control, a matter of compassion must enter the picture — compassion for those who, in being born, have no rights to the security of happiness. This is one way religious-minded people must look at the standing-room-only possibility — a possibility within a period of 730 years. Not only compassion for those not yet born but compassion for those already born and deprived of their right to earn their happiness must be our concern."

The Rev. Rhys Williams, minister of the Unitarian Church of Charleston, South Carolina, and minister-elect of the First Church in Boston, stated: "With half the world undernourished and with a population boom exploding world-wide — particularly in the backward nations — the values of co-operation and love, highly human ethical values, become challenged by the lower instincts of self-survival, resulting in greed, hate, and belligerence. Birth control is a moral and religious question."

TWENTY-FOUR MINISTERS RENEW COVENANT 'TO WORSHIP GOD IN SPIRIT OF JESUS'

Twenty-four ministers, concerned over publicity on a statement of purposes for a "Unitarian Universalist Association," have publicly renewed their covenant "in the spirit of Jesus to worship God and serve our fellow men," and invited Unitarians and Universalists "of like mind to join us in this covenant . . ."

The twenty-three Unitarian ministers and one Universalist minister met November 30 at the First Unitarian Church in Worcester, Massachusetts. In a seven-hour conference, they discussed Article II, Section 2, Paragraph 2 of the proposed constitution for a consolidated organization.

As approved by Unitarian and Universalist delegate assemblies October 31 at Syracuse, New York, the paragraph reads: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian heritage as love to God and love to man."

The statement signed by the twenty-four ministers declared:

"We, ministers of Unitarian and Universalist churches, who have covenanted in the spirit of Jesus to worship God and serve our fellow men, in order to preserve our Christian consciences, to keep our prophetic fire, and to insure to our children the heritage of our native Christian language, thought, and prayer, do join in common loyalty and mutual help. We do not separate ourselves from men of good will, and we respect and welcome the differences of heritage and of personal choice among ourselves and others. As we cherish liberty of conscience for all men, so do we insist upon our freedom to praise God according to our customs and to walk in the Christian way of neighborliness and peace. In the courage of our Christian concern we declare that we who seek to live the Christian life are now together, joined by the faith we have and which we hold as one. We invite Unitarians and Universalists of like mind to join us in this covenant and in the work to which we are called."

Copies of the statement bore the names, as signers, of the following Massachusetts ministers: Theodore Popp, Grafton; Bradford E. Gale, Quincy; Philip M. Larson, Chelmsford; Carl Scovel, Sudbury; Willard L. McKinstry, Leicester; Charles C. Forman, Plymouth; Paul Harmon Chapman, Greenfield; Kenneth G. LaFleur, Northborough; Harry H. Hoehler, Beverly; William E. Billingham; David B. Loomis, Winchendon; Edwin A. Randle, Gardner; Herbert F. Vetter, Jr., Milton; Carl Bihldorff, Brookline; Edward P. Daniels, Boston; Harry G. Cooper, Worcester; Joseph Barth, Boston; Virgil E. Murdock, Westford; Wallace Bush, Duxbury; and Wallace W. Robbins, Worcester.

Other names on the statement included E. King Hempel, Dexter, Maine; Walter D. Kring, New York City; Stewart E. Hild, Franklin, N.H.; and David B. Parke, Peterborough, N.H.

Wire service stories of the Worcester meeting failed to include the text of the statement. They reported, however, that the twenty-four ministers "opposed" the Syracuse statement of purpose.

Six of the ministers subsequently issued a statement that the reports had misrepresented them and that they "fully endorse" the statement of purpose.

The six were Dr. Barth, Dr. Daniels, Dr. Gale, Dr. Kring, Mr. Parke, and Mr. Vetter.

Day at State Department For Washington Workshop

A day at the State Department will be an innovation this year in the program of the National Workshop for Religious Liberals, March 7 through 9 in Washington, D. C.

Briefings on foreign policy with particular reference to Africa, China, the U.S.S.R., and the Middle East will be provided by State Department officials in the second-day program. Lunch will be at the State Department cafeteria. Senator Hubert Humphrey will speak on "Congress and Foreign Policy" at an evening banquet, following a reception at the home of Alaska Senator and Mrs. Ernest Gruening.

The first-day program will include a "Washington Dateline — Off the Record" discussion by Edward P. Morgan, Washington radio (WABC) news commentator; Marquis Childs of the St. Louis *Post-Dispatch;* and Richard Strout of the *Christian Science Monitor.* An evening address, "Science and Religion," by Dr. Harlow Shapley, will follow a reception and dinner. Dinner speakers on "Liberal Religion and Public Affairs" will be Dr. Dana McLean Greeley, president of the American Unitarian Association; Dr. Philip Giles, general superintendent of the Universalist Church of America; and Dr. Matthew I. Spetter, leader of the Riverdale-Yonkers (New York) Ethical Society.

Speaker at a third-day plenary session on "The Church-State Battlefront" will be Paul Blanshard, author of the new Beacon Press book, *God and Man in Washington.* Max Freedman, Manchester (England) *Guardian* correspondent, will speak on "Ethics and Government" at a luncheon. Morning workshop panelists will include: Civil Rights Legislation — Joseph Rauh, Washington civil rights leader, and Clarence E. Mitchell, director of the Washington office of the National Association for the Advancement of Colored People; "The Population Explosion" — Robert Cook, director of the Population Reference Bureau, and Wallace Campbell, director of the Washington office of the Co-operative League of America.

Workshop sponsor is the Unitarian Fellowship for Social Justice, in co-operation with the Universalist Service Committee, the Council of Liberal Churches and the American Ethical Union.

WASHINGTON WORKSHOP PLANNED: Members of the Executive Committee of the Unitarian Fellowship for Social Justice gather to plan the National Workshop for Religious Liberals. Shown (left to right) are the Rev. John G. MacKinnon, vice-president; Mrs. David Osborn, secretary; Mrs. A. Powell Davies, president; the Rev. Ernest H. Sommerfeld, treasurer; and Mrs. Paul Blanshard, executive director.

UNITARIAN GROWTH CREATES INGENUITY IN CHURCH AND FELLOWSHIP BUILDING

Unitarians, faced with a booming membership, are proving they have at least one characteristic in common — ingenuity.

In towns and cities across North America Unitarians are finding space for their meetings in such unexpected spots as converted barracks and are doing much of the construction of their new churches themselves.

No one pattern emerges from all the building, buying, and redecorating. Each church or fellowship plans for its own needs, taking advantage of local situations as they arise.

Munroe Husbands, fellowship director for the American Unitarian Association, has stated that the total value of property owned or being bought by fellowships alone is more than one million dollars.

An example of how one group of Unitarians met their need for classrooms and meeting space is the Unitarian Fellowship of Corvallis, Oregon.

The project began in 1956 when barracks of a nearby army camp were put on sale. The fellowship submitted a bid and obtained two 25 by 100 foot buildings for $1,200. A neighboring Unitarian architect, H. H. Waechter, drew plans for revamping them.

The fellowship searched several months before purchasing two acres of land in a wooded area on the outskirts of the city. The area has since become a rapidly growing residential neighborhood.

Members of the fellowship prepared foundations, and in the spring of 1957 the buildings were moved.

Each of the barracks was cut in half and rebuilt. One was made into a T-shaped fellowship hall and the other into a Z-shaped religious education building.

The fellowship hall has a seating capacity of more than one hundred persons, and the religious education building provides six classrooms. An additional educational wing planned will contain an assembly hall and a teacher's supply room.

Transforming the barracks into a church required two years of work by the fellowship. Each weekend, work parties of men, women, and children assembled to do the necessary carpentry, painting, and cleaning. Late last summer the fellowship hired a contractor to construct two final rooms in the education building so it could be finished in time for the opening of the church school. When major alterations were completed, fellowship members finished and painted the buildings in October.

The new buildings, no longer recognizable as barracks, were first used November 8.

In California, ground was broken in August for the first $165,000 unit of a multi-unit building in Sacramento. Construction has begun on a new wing to house classrooms and a social hall in Santa Monica. Plans are being drawn by Robert Bland for the first building of the Unitarian Church of Orange County.

In the East, downtown churches needing new wings often have difficulty finding land on which to build.

Members of the Unitarian Church of Marblehead, Massachusetts, solved this problem by voting to build over an adjoining cemetery.

In Nashua, New Hampshire, the Unitarian-Universalist Church bought the land of an adjacent armory when it burned and erected an education wing. A major part of the funds for the new building came from the sale of the Universalist church after the two congregations merged. The wing houses classrooms, a chapel, and offices, and was designed by the firm of Carter and Woodruff.

The First Unitarian Church of Providence, Rhode Island, dedicated a $133,000 education and office wing in the fall. The yard of the new building was finished in concrete, stone, and evergreen plantings to give the effect of a Japanese sand garden. A reproduction of a Henri Matisse stained glass window was painted on the front wall of the children's chapel. The wing was designed by William P. Buffum.

In Barnstable, Massachusetts, ground has been broken for a $32,000 parish house designed by Richard S. Gallagher. The building will include a dining and assembly hall, kitchen, and classrooms. Interior finishing and painting will be done by members of the church.

Massachusetts Unitarians also have dedicated new religious education wings in Framingham and Gardner. Fairhaven and New Bedford are conducting building fund campaigns, and the First Unitarian Church in Stoneham has voted to purchase adjacent property for additional class space.

The Unitarian Church of Concord, New Hampshire, is constructing a $300,000 building to be completed in July. Design of the new church was by Hugh Stubbins.

Plans have been drawn for a new church in Lincoln, Nebraska, by architect Dale L. Gibbs. The church will be built in two stages. The first will contain classrooms, offices, and a temporary meeting hall for adults. The second stage will include changing the temporary meeting hall into classrooms and a chapel and construction of an auditorium.

Members of the Unitarian Society of Fort Wayne, Indiana, are doing much of the internal carpentry, tile laying, and painting for their new church themselves.

The Beverly Unitarian Church, Chicago, Illinois, has begun construction of a $115,000 first unit of a new church building.

The Unitarian Church of Hinsdale, Illinois, has approved plans of architect Albert Smithson, Jr., for a $90,000 church school addition. When completed the wing will provide facilities for 220 children and will include eleven classrooms, two nurseries, a kindergarten, an auditorium, and storage rooms. The church plans to break ground for the new structure in April.

The Unitarian Church of Birmingham, Michigan, has dedicated a new church composed of four contemporary style buildings designed by Minorou Yamasaki. The buildings surround a courtyard and include three educational units and an auditorium.

The South Nassau Unitarian Church, Freeport, New York, dedicated its new church building on its ninth anniversary in December.

The Tennessee Valley Unitarian Church, Knoxville, Tennessee, has voted to construct two additional classrooms in its recently completed building at a cost of $4,500.

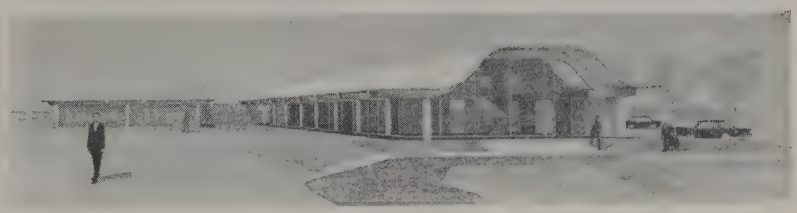
In the Southwest, the Unitarian Fellowship of Midland, Texas, has approved plans by J. J. Black, a member of the fellowship, for a church building. Plans as drawn call for a waterfall curtain separating the adult and youth sections. To finance the building the fellowship is selling $30,000 worth of bonds to members and friends.

The First Unitarian Church of Houston, Texas, has approved plans by the firm of Caudill, Rowlett, and Scott for a $130,000 church building.

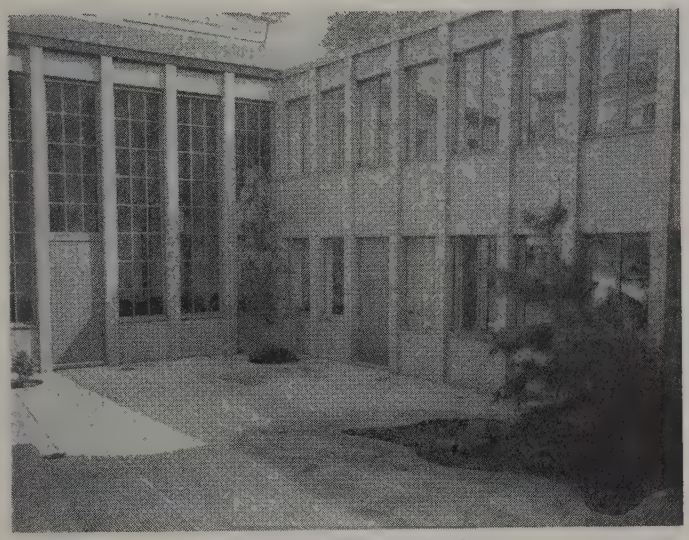
The Unitarian Church of Tucson, Arizona, dedicated a new $26,900 religious education building in November. The building, designed by William Goldblatt, is a tubular-frame, supporting wall structure, in which three rooms are divided by folding wood doors for flexibility.

Three fellowships which have reported purchasing houses are Evansville, Indiana; Stillwater, Oklahoma; and Tyler, Texas.

SOME NEW UNITARIAN CHURCH AND FELLOWSHIP BUILDINGS



Houston, Texas



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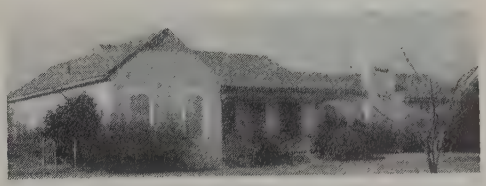
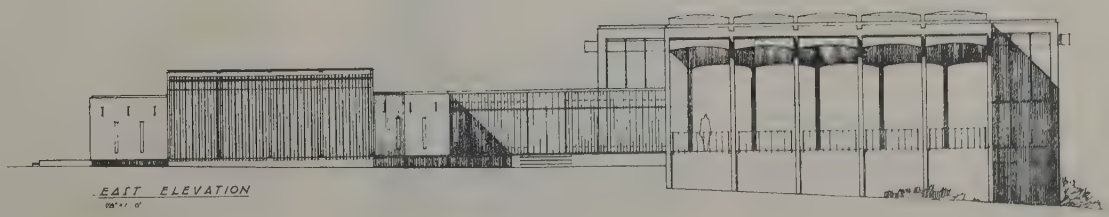


Tyler, Texas

Hinsdale, Illinois

Nashua, New Hampshire



Lincoln, Nebraska

SECOND CHURCH REVISES PROGRAM AND SERVICE, NEW EMPHASIS FOUND FOR COLONIAL PARISH

While Unitarian news columns have been filled with success stories in connection with new fellowships and churches across America, one of the most startling revolutions in the country has been going on quietly in staid old Boston, reputed headquarters of the most unchanging and conservative Unitarianism.

Celebrating its 310th anniversary November 28, the Second Church in Boston has proved that it is possible, New England Unitarianism, to make an overnight leap from ultra-conservatism to a position among the country's most progressive churches. New England Unitarianism can, and does, change!

John Nicholls Booth

Since 1854, the famed Second Church has held the title "High Church of Unitarianism." Its ancient prayer books reminiscent of the Episcopal *Book of Common Prayer,* its vested choir marching into the church behind a gowned crucifer bearing aloft a tall cross, its battery of burning candles on the altar, its ministers kneeling in prayer and worshiping with reversed collars were among the many attributes, combined with a most conservative theological position, that gave it the deserved high church title.

The services seemed appropriate to a sanctuary and building that are among America's most beautiful. Ralph Adams Cram, architect for the Cathedral of Saint John the Divine, on Fifth Avenue in New York City, regarded the Second Church on Boston's historic Beacon Street as the masterpiece of his lifetime. Its stone tower, seven feet taller than the Statue of Liberty, is a Boston landmark.

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Tradition has always been highly respected in the Second Church. Once America's largest and most influential church, under Increase and Cotton Mather, the Puritan giants, Second Church remembers that after it became Unitarian it was the only church in which Ralph Waldo Emerson ever served as the settled pastor. He left because of the ultra-conservatism of the congregation when he tried to make changes in the communion service. The congregation remembers that it was the church of several royal governors before 1775 and of various elected governors of Massachusetts after that date. Its ministers have served such other roles as president of Harvard, professor of homiletics at Harvard, chaplains of the state senate, key positions in the American Unitarian Association of which one of its pastors was a co-founder with William Ellery Channing, and have produced literally scores of published books.

But this is a story of revolution! Second Church also has the spirit of innovation in its tradition. Cotton Mather began many of Boston's finest benevolent organizations. John Lathrop was the Tom Paine of the Revolutionary War pulpits and the church was stigmatized by the British as a "nest of traitors." Ralph Waldo Emerson preached the revolutionary Harvard Divinity School sermon. Henry Ware, Jr., was a leader in Boston social reforms.

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In the last fifteen months Second Church once again has undergone a revolution within itself. The high church service has been changed by degrees until today it is as beautiful and modern as one will find in Washington, D. C., or San Francisco, California. Gone are the acolytes, crucifers and vested choir, the candles, the kneeling benches and reversed collars, the prayer books, and extra crosses.

Preaching frequently concerns itself with social issues; a universal religious orientation has replaced a conservative, Christian emphasis. The United Nations flag has been placed in the sanctuary and the parish house opened to worthwhile community groups seeking a meeting place.

Second Church in Boston

The church has acquired the first parsonage in 150 years, a beautiful building with a self-contained wing that has been transformed into a small dormitory for university students. Boston University, America's ninth largest, is three blocks away.

The Standing Committee has been placed on a revolving basis after two centuries of control by persons who often served for almost a lifetime. The patriot Paul Revere was a Standing Committee member who held on for many years. The Civil War mayor of Boston was chairman of the board almost fifty years.

Second Church probably was the only ecclesiastical institution in America in which investments were controlled by a self-perpetuating investment committee of three men who were not accountable to the congregation or the church trustees. It was established and governed by commonwealth laws. The committee, in disagreement with a minister's policies, could cut off the needed endowment income upon which the budget critically might depend, and force his resignation. Fear of the trustees' power perhaps played some part in maintaining the *status quo* so long in the church.

Recently that committee has been changed, its work is now accountable to the trustees, and the investment dividends are turned over automatically to the Standing Committee and congregation.

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The reformation has not been without its heartbreaks. People have stalked out in the middle of services, some parishioners have ceased attendance, others have been attending different churches. The minister has had to spend countless hours in explaining, persuading, and exhorting.

But today the church again is out in the sunshine smiling at the world with a new face. It is enjoying good congregations and attracting larger numbers of professional people, although the problems of a largely transient church body and insufficient financial assets probably will continue for a long time. The parish has organized an evening forum, a bi-monthly "Seminar on Modern Religious Perspectives," and an evening Alliance. A thirty-thousand-word illustrated history of the church, written by the minister, has been published in book form.

Change can take place even in the citadel of Unitarianism! Boston has been an incubation point! The Second Church is a dramatic example that Unitarianism in New England has a great vitality, deep courage, strong faith, and an ability to reform in the face of traditions that well might awe many a less determined group.

JOHN NICHOLLS BOOTH

Revere Was a Unitarian But Were the Lanterns?

A history of the Second Church in Boston, written by its minister, Dr. John Nicholls Booth, has settled one historical question while turning another into a national debate.

Dr. Booth's research shows that Paul Revere was a member of the Second Church from 1783 to his death in 1818, a period which covered the church's transition from Calvinist Trinitarianism to Unitarianism. Revere's activities in the church, including membership on the Standing Committee after it became Unitarian, indicate he accepted the theological change. Revere, often described as a member of the Episcopalian Christ Church, evidently was a Unitarian.

But another question raised by Dr. Booth sent historians to arms as if the Revolution never ended.

On the night of April 18, 1775, were Boston patriots watching the steeple of Christ Church or Second Church?

Traditionally Christ Church is accepted as the place where two lanterns were hung as a signal that the British were coming by sea.

But in *The Story of the Second Church in Boston* Dr. Booth reported that research had convinced him that the lanterns had been hung in the steeple of his church, then standing in North Square.

His announcement produced newspaper headlines as big as John Hancock's signature on the Declaration of Independence.

Partisans of Christ Church met the salvo with calm skepticism. They were backed by the decision of a special commission of the City of Boston appointed in 1876 which deliberated two years before deciding in their favor.

Paul Revere, a descendant of the original Revolutionary rider, told the press that he really wasn't interested.

Barrett Williams, secretary of the Bostonian Society, stated that the first Paul Revere probably didn't care either.

Mr. Barrett said the lights "were meant for Boston patriots who wanted to know if the movement of British troops had started. Paul Revere knew everything that was going on and probably didn't give a hang for the lights."

Stephen T. Riley, director of the Massachusetts Historical Society, took a third view: "We have the original account of Paul Revere's ride here. . . . I am going to review it again. But unless Dr. Booth has some new evidence, I would assume the Old North Church will remain as the authentic site of the lantern hanging."

Dr. Booth contends that the lanterns were not hung in Christ Church on Salem Street because it was too conspicuous. British soldiers were billeted across the street. It had a clock which drew the eyes of the community frequently to it. And perhaps most important, it was Tory. Second Church was Patriot.

Second Church "was less conspicuous, more remote from British troop billets, and beyond the view of lookouts on the nearby British warship Somerset," Dr. Booth told the *Christian Science Monitor*.

Dr. Booth also stated that his church was known as the Old North in Revolutionary days, and that it was burned by the British nine months after the night of April 18 in retaliation for its use as a signal tower.

OF THE MINISTERS

Floral Park, N.Y., (Universalist Church), Kenneth J. Smith installed November 15.

Hanska, Minn., V. Emil Gudmundson installed December 6.

Hopedale, Mass., Frank A. Wahlstrom installed December 6.

Kingston, Mass., Robert C. Withington installed December 7.

Tacoma, Wash., Gene Bridges ordained and installed January 10.

Plandome, N.Y., Brooks R. Walker ordained and installed as assistant minister January 10.

Toronto, Ont., John H. Morgan installed January 14.

Little Rock, Ark., Richard Kelley installed January 26.

Rhys Williams called to the First Church in *Boston.*

Manuel Holland called to *Framingham, Mass.*

H. Mortimer Gesner, Jr., called to *North Easton, Mass.*

Ross A. Weston called to *Evanston, Ill.*

Neal W. Ferris called as assistant minister to the First Unitarian Church of *Pittsburgh, Pa.*

John M. Morris called to *Colorado Springs, Colo.*

Beacon Book Chosen By Book Find Club

God and Man in Washington, a new Beacon Press book by Paul Blanshard, has been chosen as a dual selection by the Book Find Club.

The book is a study of the areas of conflict between organized religious groups and the three divisions of the federal government. In his discussion of religion and the presidency, Mr. Blanshard examines the current controversy over whether a Catholic should be elected chief executive of the United States.

Contents of the book include chapters on "The Church-State Battle Front," "One Nation Under God," the Supreme Court, Congress, the Presidency, and the pluralistic society.

Professor Wieman Will Join Starr King Summer Faculty

Professor Henry Nelson Wieman, noted Unitarian philosopher of religion, will join the faculty of the fourth annual summer session of the Starr King School for the Ministry, July 10–29, at Berkeley, California. He is scheduled to lead a seminar in liberal religion in relation to other contemporary philosophical and religious movements.

Other seminar leaders scheduled for the session are Dr. Lucile H. Lindberg, professor of education at Queens College, New York, and Royal Cloyd, director of the Department of Adult Programs, Council of Liberal Churches (Universalist-Unitarian), Inc. A laboratory school in CLC materials will be conducted by Professor Horton Colbert, director of in-service training at the Starr King School.

In addition, Dean Josiah R. Bartlett of the Starr King School and Ward E. Tabler of the speech departments of the University of California and Starr King will lead a sermon clinic.

Students also may register for other courses at the nearby University of California and Pacific School of Religion.

"The summer school is designed for professionals and lay persons who feel the need for an intensive deepening of their philosophy and know-how, under top leadership, in stimulating company and surroundings — yet in a manageable length of time and at a minimum of cost," Dean Bartlett stated in announcing the session.

He reported that last summer the school attracted thirty regular registrants, including ministers, theological students, directors of religious education, and church school teachers.

Trip to Midwest Planned By Fellowship Director

Know of any communities between Boston and Iowa in which there may be enough religious liberals to form a Unitarian fellowship? Munroe Husbands, fellowship director for the American Unitarian Association, would be pleased to receive such information.

Mr. Husbands reported that he would stop in any such communities to assist in fellowship organization en route to and from a five-state midwestern area which he will visit on a spring field trip.

The trip, beginning in mid-March, will be made at the invitation of the Iowa Unitarian Association. Mr. Husbands plans to visit communities in Iowa, Nebraska, South Dakota, and possibly Missouri and Kansas.

Tentatively listed on an early schedule were Estherville, Fort Dodge, Mason City, and Perry, Iowa; Sioux Falls, South Dakota; and Warrenton, Missouri.

Cleveland Churches Oppose Resuming Nuclear Testing

Four hundred members and friends of the five Unitarian and Universalist churches and fellowships in the Cleveland, Ohio, area signed a petition requesting the continued suspension of nuclear testing in December.

The petition, sent to President Eisenhower, was sponsored by the Social Action Committee of The Unitarian Society of Cleveland (Unitarian-Universalist).

Wanted

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Religious Liberals Abroad

UNITARIANS SEIZED IN RUMANIA

A reinstituted reign of terror against the Hungarian minority in Transylvania, Rumania, has resulted in the sentencing of several Unitarian ministers and theological students, a report published in the *Unitarian Ministers Association Newsletter* disclosed.

The report was signed by the Rev. Donald Harrington and his wife, the Rev. Vilma Harrington, and by the Rev. and Mrs. Zoltan Nagy.

"The great difficulty," the report stated, "is to know what we can do to be of some help. . . . Not only have the Communists in Rumania reinstituted their reign of terror, but they have also made it almost impossible for aid of any kind to be sent to the Rumanian people or the Hungarian minority."

Funds can be sent, the report added, for aiding the families of persons taken to Communist prisons and to help the Unitarian headquarters, "which is in the worst financial situation of its entire history."

The report stated that "the number of Unitarian ministers taken away and imprisoned, so far as we can tell, has reached ten, one of whom is a theological professor at the Unitarian theological school."

"Information has reached us," the group reported, "telling of several Unitarian ministers and theological students having been given sentences at hard labor ranging from twelve to twenty-five years. One of the victims is a woman minister, wife of a Unitarian minister. She and her husband received sentences of twenty-five and twenty years, respectively, at hard labor. They left three children behind in the Unitarian parsonage."

The report noted that the campaign has been directed particularly against the churches and ministers. The churches, it pointed out, include some of the oldest Unitarian churches in the world, which date from the middle of the sixteenth century, "in which there are more Unitarians than in the entire United States."

THE UNITARIAN CHRISTIAN

A national magazine published quarterly by Unitarian Christian Fellowship

PURPOSE: 1. To serve as a medium for all peoples who believe that the message of Jesus Christ in its simplicity and beauty is this world's greatest need.

2. To strengthen the common bond of fellowship and good-will between our churches with special emphasis upon the liberal Unitarian covenant — *"In the love of truth and the spirit of Jesus Christ we unite in the worship of God and service to man."*

Send $1.00 for one year's subscription; annual membership including magazine $3.00.

The Unitarian Christian
102 Mt. Vernon St. - Boston 8, Mass.

Name.....

Address.....

Nellie Housden, Unofficial Welcomer for UCLF, Is Dead

Hundreds of Unitarians have been saddened by the death of Miss Nellie Housden of Cedar Falls, Iowa, whom they remember because she sent a personal note to every member of the Unitarian Church of the Larger Fellowship.

Miss Housden died of cancer of the throat at the age of 74. Dr. John Cowley, chairman of the Unitarian Fellowship of Cedar Falls, conducted services, as she had wished.

More than six years ago, Miss Housden sent picture postcards and a personal note to every member of the UCLF, approximately 1,300 persons. Thereafter, she sent notes of welcome to each person added to the UCLF mailing list. A sample note:

"Dear Unitarian Friends: How good to see your names on the [UCLF] bulletin. Perhaps you have been life-long Unitarians — or this may be your introduction to a sane and more satisfactory way of thinking. Anyway, a hearty welcome to UCLF. I am always happy to see its membership increase. My very best wishes to you."

Miss Housden underwent surgery a month before her death October 14 and was no longer able to speak, but she kept a steady stream of messages flowing from her writing pad. She took pleasure in the notes, cards, and letters she received during that month from her UCLF friends.

During her last month, Miss Housden sent checks to Emmet McLoughlin, author of the Beacon Press book *People's Padre,* because she admired his work; gave her library to the Cedar Falls fellowship; and prepared a fellowship program. The last check she wrote was for a contribution to the fellowship.

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TEEN AGERS AND ALCOHOL

At a conference on *Youth and Alcohol* held in Fitchburg, Mass. last November and attended by representatives of the Youth Council, the Y.M.C.A., the Social Action Committee of the Council of Churches, the Retail Liquor Dealers Association, the High School, the Juvenile Court, the Council of Churches, DeMolay, the Park Dept., and the Licensing Board, there was 100% agreement on an action program in the community. The points of agreement are worthy of consideration by similar conferences in other communities throughout our nation, as well as by discussion groups in churches.

1. A committee on Juvenile Problems should be formed.
2. Teachers meetings should be held to hear reports of conditions noted by police, and to hear representatives of the Licensing Board.
3. A commonly agreed upon program should be sent to all parents.
4. Effective talks and pictures should be used in the high school assemblies.
5. There should be panel discussions participated in by adults and high school class officers to get the problem well defined and to determine the proper attitudes to take.
6. Clergy, churchmen, and all concerned people should visit the homes where there is trouble and help is needed.
7. Strong, wholesome habits should be established at an early age.
8. Promote family life, high standards, and an awareness of where young people are spending their leisure time.
9. Stop trying to push the children, making them precocious, and wanting more things too soon.
10. The schools and the recreational program can not and should not be responsible for the whole child.
11. Recognize that there is a trend toward the softening of our society.

Among the suggestions and remarks made during the conference were the following:

1. The whole teen age alcohol education program should be surveyed and appraised.
2. Parents themselves need education in regard to alcohol.
3. Too much drinking is shown on TV.
4. Teen agers think it is a game to beat the law.
5. Parents often allow their liquor stock to be used by teen agers.
6. Keep the young people busy with plenty of recreation.
7. Do things in church and families that will make people think about juvenile problems.
8. When liquor sellers are in doubt about the age of the young buyer they should not sell.

* * * * *

Comments and further suggestions are welcomed from the readers of this column. These, and requests for free literature on the alcohol problem, should be sent, with your name and address, to:

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Frankly Speaking

I believe that we can know our world, and that this is the presupposition upon which both science and religion must operate; or at least there is no part of the universe that we cannot know, and no question that we have not a legitimate right to endeavor to answer. To be sure, the more we penetrate the galaxies of the heavens, the vaster we discover the cosmos to be, and therefore the greater our ignorance. We shall never know it all, but the function of our finite minds is to seek the truth, and to honor it and utilize it as we comprehend it. To this I would add that strong conviction is admirable, and necessary for the advance of an individual and of civilization. Liberals need strong conviction; in fact in a very real sense their liberalism is born of strong conviction, and of loyalty to basic concepts and principles. The great men of history, including emphatically the great men of our own tradition, such as Channing and Parker and Jefferson and Lincoln, have been men of strong conviction, who knew whereof they spoke, and whose spiritual and moral judgments were not most evidently tentative.

Having stated the above, and being of the disposition perhaps that most appreciates the above, let me now make a vigorous plea for agnosticism among Unitarians. It is healthy that difference of opinion should always exist among us, and that discussion should run high, as it did after Syracuse simultaneously with the extraordinary unanimity that prevailed. The gnostic is one who knows, and the agnostic is one who confesses that he does not possess all knowledge, or the final solution to life's problems. We are sometimes charged with being a highly intellectual or rational group. We should be rational enough to remember the value, and indeed the indispensability of doubt in the pursuit of knowledge. And we should be religious enough to possess a real measure of humility, which in the terminology of Micah, or in any other language, is the sine qua non *of religion. As soon as we forget the limitations of our knowledge, we stop learning; and good liberals should never stop learning.*

Frankly speaking, I covet for us tolerance to match our fervor (as well as, where indifference prevails, fervor to match our tolerance). These two virtues make the unbeatable combination. I am not thinking of tolerance in the negative sense, but positively, as generosity and charity and good will. We shall never establish ourselves in the communities in which we are located, or do our work in the world, as a result of intolerance. Nor shall the greatness of our own denomination ever be enhanced by uncharitableness in our midst. It is our destiny to promote unity amid diversity, difficult as this seems at times, and to establish creative democracy and real brotherhood in the microcosm (the inner circle) and in the macrocosm, around the globe. It is common enough for zealous people to become bigoted in their point of view; and it is common enough also for apathetic people to be inoffensive and permissive in their relations with their neighbors. It is our relatively unique responsibility and opportunity to demonstrate that it is possible and commendable to be both zealous in behalf of one's own truth and values, and respectful of the dissent or the persuasions of others.

It seems to me that liberalism and dogmatism are antithetical, and that the worthiest exponents of our cause are those who mysteriously or paradoxically hold their religion with commitment and with open-mindedness; or if this is impossible (which it is to some extent for me), let us at least couple depth of faith with magnanimity of spirit, for these were characteristics that the fathers had, and they are characteristics that alone can make us equal to the demands of the future.

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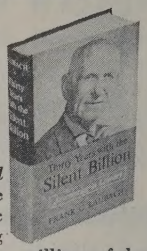

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